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AN
INQUIRY

INTO THE
PRIVILEGE AND DUTY OF THE CHRISTIAN CHURCH,
IN THE EXERCISE OF
Sacred Praise:

A
CHRONOLOGY AND HISTORY OF SCRIPTURE SONGS
FROM THE CREATION;
AN ENLARGED REVIEW
of the
ANCIENT AND MODERN HISTORY OF THE PSALMODY OF
THE CHRISTIAN CHURCH;

AND AN
EXAMINATION

of
"An Apology for the Book of Psalms,"

BY GILBERT M'MASTER, A. M.


BY THOMAS DICKSON BAIRD, A. M. ✓

Pastor of the Congregation of Lebanon, Pa.

Whoso offereth praise glorifieth me.—*Psalms*, 1 23.

But none saith, Where is God my Maker, who giveth songs in the night.—*Job*, xxxv. 10.

By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name.—*Heb.* xiii. 15.

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Pittsburgh:

PRINTED BY EICHBAUM AND JOHNSTON.


1825.

Western District of Pennsylvania, TO WIT:

BE IT REMEMBERED, that on the nineteenth day of January, in the forty-ninth year of the Independence of the United States of America, A. D. 1825, Thomas Dickson Baird, A. M. of the said district, hath deposited in this office the title of a Book, the right whereof he claims as author, in the words following, to wit:

* [SEAL.] *

An Inquiry into the privilege and duty of the christian church, in the exercise of Sacred Praise: a chronology and history of scripture songs from the creation; an enlarged review of the ancient and modern history of the psalmody of the christian church, and an Examination of an "Apology for the Book of Psalms," by Gilbert M. Master, A. M.—By Thomas Dickson Baird, A. M. pastor of the congregation of Lebanon, Pa.

In conformity to the act of the congress of the United States, entitled, "An act for the encouragement of learning, by securing the copies of maps, charts and books, to the authors and proprietors of such copies, during the times therein mentioned."—And also to the act, entitled, "An act supplementary to an act, entitled, 'An act for the encouragement of learning, by securing the copies of maps, charts and books, to the authors and proprietors of such copies, during the times therein mentioned,' and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints."

WM. WALKER,
Clerk of the Western District of Pennsylvania.

TO THE REV. MOSES WADDELL, D. D.

President of Franklin College, Athens, Georgia.

Very Dear Sir,

To return my sincere acknowledgments for your approbation of my former essay—to own with gratitude the many kindnesses of a well tried and constant friend, who had the principal direction of my education—and to express the satisfaction I realize in having shared, not only the friendship, but the confidential and liability of so distinguished a patron of piety and literature; I send you the following sheets over the mountains, which have for some years raised their “cloud capped” summits between us.

Could I cease to remember, or to *feel*, the friendship of many of the most respectable of the fathers and brethren of our Church, it would evince, at the same time, my insensibility and my ingratitude. But to yourself in the South, and to a Rev. brother in the West, I am under greater obligations, on the ground of *real, solid, practical* friendship, than to all others besides.

DR. MOSES WADDELL, of Athens, Georgia, and the REV. JAMES CULBERTSON, of Zanesville, Ohio, will therefore, indulge the desire of associating their names on this page, as the particular friends of the author.

Next to the desire and hope that this book may, in some reasonable degree, merit your approbation, is my solicitude that it should obtain it. To enjoy the favourable opinion of a few characters of acknowledged eminence, in the religious and literary world, such as before expressed their approbation of my performance, will more than counterbalance all the obloquy with which I have hitherto been distinguished, and of which I may reasonably anticipate a repetition.

I had, indeed, once indulged the hope of presenting you with a work of a very different character—a work, the execution of which, your friendly partiality had some years since assigned to my pen; but which, from my peculiar circumstances, is not likely soon to be performed. Were I desirous, however, of becoming an author, and left to the selection of my sub-

ject, without any adventitious circumstances to influence my choice, the doctrine of *sovereign grace* would be that on which I would enter, perhaps, in preference to all others; and which, *it is possible*, may yet be attempted, if life, health and opportunity permit. As this, however, with all future events, depend entirely on the will of providence—it may be accomplished—it may never be attempted. But amidst all earthly changes, while reason retains its throne and memory its power, you may believe in the sentiments of esteem and respect with which I am,

Ever yours,

T. D. BAIRD..

Lebanon, near Pittsburgh, Jan. 12, 1825.

PREFACE.

IN presenting this work to the public, the author expressly disclaims the design of entering into a contest of angry words with any member, and still less with any branch of the visible Church of Christ. While, therefore, he feels it to be a duty to examine the 'APOLOGY' of Mr. M'Master, as well its language as its arguments, he trusts, that even in that part of his work, the reader will not find any thing inconsistent with the above profession. While, therefore, he designs *faithfully* and *firmly* to point out some of the *marked* improprieties of Mr. M'Master's language, and to correct a number of his erroneous statements and misrepresentations, to descend to his abusive language, or retort his invectives, he has no intention.

The subject, indeed, on which he writes, if duly weighed, is rather calculated to repress the turbulent passions, and elicit the best feelings of the human breast, even while it excites and exercises the temperate zeal of the judicious advocate. Neither can the author think, that angry or reproachful language will ever give weight to argument, or invite to candid investigation. It may confirm or infuriate the prepossessions of prejudice—dictate or control the opinions of ignorance—rally and concentrate the zeal or the envy of sects and parties; but to aid the mind in its judicious deliberations—facilitate the conclusions of sound wisdom—or fix the principles of the inquirer on the immoveable foundation of truth, it has no power. He feels, therefore, quite disposed to leave the whole vocabulary of abuse to those who have a taste and a talent for its employment, as he hopes he has not so learned Christ—as it is not necessary to the illustration or defence of his sentiments—and as the taste and the interest of his readers do not require it.

Some of the language which Mr. M'Master has seen fit to employ, has also suggested the expediency of giving, in an introductory letter, a succinct account of the progress of

the discussion on this subject, and particularly the manner in which the author of the present work has been drawn into it

In all this, he desires to write under a due impression of his high responsibility to the public, to the church, to his own conscience, and above all, to the Searcher of hearts, from whom the motives of action and means of accomplishment cannot be concealed.

Should this work be instrumental in breaking down some of the remaining barriers of prejudice—of refuting the unsupported allegations of party zeal—of encouraging a more free and enlarged enjoyment of christian and scriptural privileges—and of harmonizing and uniting the sentiments and feelings of the children of God, in the delightful exercise of sacred praise; the author would rejoice in this rich reward of his labour.

To a candid public, therefore, under the patronage of heaven, he fearlessly commits it; hoping, that its faults may be forgiven, and what is according to godliness may be blessed; for which purpose, he requests that it may be read with attention and patience—examined with care and deliberation—and judged with candour and truth, and he asks no more.

Since the proposals for this work have been issued, the **CHRISTIAN MONITOR** for October, 1824, published at Albany, has fallen in my way, in which I find the following article:

“PROPOSED NEW PUBLICATION.

We find in the **Pittsburgh Recorder**, a proposition (should it meet with sufficient encouragement) to publish a work entitled, “An inquiry into the duty and privilege of the christian church in the exercise of sacred praise—By T. D. Baird, A. M.” the avowed object of which is, a refutation of a work entitled, “An Apology for the Book of Psalms—By Gilbert M’Master, A. M.” We are ignorant of Mr. Baird’s qualifications for the execution of the work he has undertaken; but whatever his talents may be, we hope he will evince for the book of Psalms, as a component part of

the inspired volume, greater reverence than most of his predecessors have done when advocating the cause which Mr. B. has espoused."

If the writer of the above is *ignorant* of the author's "qualifications" or "talents," it is a full confession that he is also *ignorant* of his *disposition*; and any insinuation of irreverence for the Psalms of David, by anticipated hopes or fears, is at this period, not only unseasonable, but extremely indecorous.

The assumption, too, that my "predecessors" have *treated the book of Psalms, as a component part of the inspired volume, with irreverence*, is not only gratuitous, but utterly void of truth, as we shall have occasion to notice more particularly in the sequel. With all the changes which have been rung on this charge, from the distant insinuation to the broad and violent accusation, and by whomsoever propagated, whether from the kitchen, the parlour, the pulpit, or the press, it is untrue. Not *one* of the writers to whom the allusion is made, has treated the book of Psalms, or any part of the word of God, in the irreverent manner intimated, or rather assumed in the above article. That incautious, or, if the epithet please better, *improper*, expressions have been used, we have no disposition to deny; but as irreverence expresses a particular state of mind, there is a vast difference betwixt an inconsiderate or an improper expression, and irreverence for any part of scripture.

Even Dr. Watts, who has been so much vilified as the *arch enemy* of the book of Psalms, although he has written some things which few would approve, has not written any thing that a reader of *intelligence and candour* would construe into such irreverence; and has written much which affords conclusive evidence of a very contrary character.

If our opponents themselves have guarded against every improper expression, it is well—they may cast stones: but if, in the defence of their own views, they have indulged unhallowed language or feelings, were their sentiments ever so correct, it might perhaps be nearly as criminal to *contend wickedly for God*, as to treat even the Psalms of David with irreverence.

In fine, it might have been as well for the Monitor to have suffered us to proceed in our own course, without those *flings* in which our brethren on the other side are so fond

to indulge; and if, when we shall have done, the Psalms have suffered by our observations, the Christian Monitor, or any of its friends, will have the right and the opportunity to apply the proper corrective. But the course which has been hitherto pursued by this and other writers, will have little tendency to convince any one of error, or to bring the question to any useful issue, unless obloquy and reproach would promise such a result.

It is not for the author to say how far he has succeeded in his design, but instead of treating the Psalms of David, or any other part of the sacred volume with the least irreverence, he has *endeavoured*, in the following sheets, whatever other authorities he may have used, to keep the "law and the testimony" constantly in view. If *they* will not support his cause, he has no wish it should stand, much less prevail. As, however, he is fully persuaded that divine revelation triumphantly sustains the principles he has undertaken to advocate, he would, with all due deference to the judgment of others, show also his opinion. In forming and supporting this opinion, he occupies ground which he believes to be altogether *new*. In it he has no "predecessor;" and in occupying it he is no "copyist." Whatever, therefore, may be its merit or demerit, the credit or the blame is exclusively his own. He neither admits the weakness nor declines the support of the arguments formerly employed. Their being *trite* has not impaired their strength, but if he has been able to call to his aid original and efficient arguments, he feels himself not only authorised, but bound, to lay them before the reader, that he may give them that weight in the formation of his opinion, to which they may appear to have a just claim.

When his opinions and his reasons* shall have been examined with deliberation and candour, he willingly leaves every reader to draw his own conclusions.

That these conclusions may be according to truth, and to the praise and glory of God, is, so far as he can judge his own views and exercises, his sincere desire and prayer.

INTRODUCTION.

In this introductory letter I propose giving a succinct sketch of the controversy on the subject of Psalmody, as it has progressed from about the time of its commencement in this country, until the present day; at least, so far as it has fallen under my observation, or come to my knowledge.

In fulfilling this design, I am led to remark, that the first publication on the subject which I have seen, or of which I have heard, is a sermon entitled, “An humble attempt toward the improvement of Psalmody, or the propriety, necessity and use of evangelical psalmody in worship: delivered at a meeting of the Presbytery of Hanover in Virginia, Oct. 6, 1762—By John Todd, A. M.” The first sentence of the preface says, “The author had no design of publishing the following discourse, but a petition having been presented to the presbytery, desiring their opinion, whether Dr. Watts’ Psalmody might, with safety, be used in the churches; and the presbytery having appointed him to give his sentiments on the subject; and several persons who heard it, having earnestly desired it might be printed, urging, that it would be of use to many serious inquirers: desirous to serve the best interests of mankind, he sends it abroad into the world.” This is a valuable little performance, but out of print, and now little known in the church.

The next work which has come to my knowledge, is “Plain reasons why neither Dr. Watts’ Imitation of the Psalms, nor his other poems, nor any other human composition, ought to be used in the praises of the great God our Saviour—but that a metre version of the book of Psalms, examined with wise and critical care, by pious and learned divines, and found by them to be as near the Hebrew metre Psalms as the idiom of the English language would admit, ought to be used—By Thomas Clark, V. D. M. Albany, 1783.” The design of this work is fully explained in the title; but, I apprehend, that it will be extremely difficult to find a version of the above description. In short, I believe there never was, and never will be, one to answer the portrait drawn by Mr. Clark. To lay aside other qualities or requisites, the single one of being *as near* the Hebrew metre Psalms *as* the idiom of the English language *would* admit, has never yet been attained, and we apprehend never will. The requirement *as near*, would be hard to answer, or to say when it was effected.

In the year 1790, the Rev. John Black of Marsh creek, Pennsylvania, appeared in defence of a gospel psalmody, in a Sermon entitled, “The duty of christians in singing the praises of God, explained.” To this there was a reply in the following year, in a “Discourse on the divine ordinance of singing psalms—By John Anderson, minister of the gospel, and member of the Associate Presbytery of Pennsylvania.”—To this Mr. Black rejoined in the next year, by “An examination of the Rev. John Anderson’s

discourse on the divine ordinance of singing psalms." In the year 1794, the Rev. James Latta, D. D. entered the lists, in "A Discourse on Psalmody," from Col. iii. 16, 17; which had not only the approbation of his brethren, but also that of the candid of other denominations. This circumstance appears to have given Mr. M'Master considerable displeasure and uneasiness, as we may plainly see in the following marginal note.

"After reading Dr. Latta's discourse on psalmody, and not a little surprised at its sentiments and reasoning, upon turning to the Christian's Magazine, my surprise was accompanied by pain, to find that the learned and orthodox editors of that respectable work, devoted their pages to eulogise that gentleman, not only as a man, and a scholar, but a divine; and, as if to make it more conspicuous, in a marginal note, to adduce his "Discourse on Psalmody," as a specimen of his talent, in justification of their eulogy. No less painful is it to find such a work receive the high commendation of such a man as the learned and excellent professor at Princeton, in his life of Dr. Rodgers. It is hoped none of these gentlemen were really acquainted with the true character of that work; but resting upon what they considered the character of their friend, unwittingly transferred the reputation of the man to his book. Their testimony may be employed, in a future day, to give currency to the very exceptionable pages of that discourse. To correct the evil is a duty they owe to themselves, to the church of God, and to the cause of truth." Apol-

ogy, p. 112, third edition; which is the edition I use, unless where another is specified.

It must have been rash indeed, for Drs. Mason and Miller, to *eulogise* a work to which the author of the Apology has such a dislike; and it is perhaps the least that could be expected, that they would, according to the course he has prescribed, *correct the evil*, by making a seasonable and explicit retraction of their eulogies on Dr. Latta's book. Mr. M'M. has also given the Drs. a tolerably fair specimen of his charity and candour, in supposing they had *unwittingly* recommended a book, with the *true character* of which *none of them were acquainted, but transferred* the reputation of the man to his book, by *resting upon what* THEY considered the character of their friend. And besides all this, that they gave this very book, of the contents of which they were ignorant, as a specimen of his talent as a man, a scholar and a divine. What a generous apologist!!

Those who know the character of Drs. Mason and Miller, will not easily believe that a book highly *commended* or *eulogised* by these "learned and orthodox editors and the excellent Professor," contains the absurdity or impiety which our author ascribes to the work of Dr. Latta. With such readers, his declaration or his opinion when weighed against theirs, will prove light as vanity. But more of Dr. Latta hereafter.

In the year 1800, Mr. Anderson published his "*Vindiciæ Cantatus Dominicæ*;" and the next year appeared "*A Discourse on Psalmody*, delivered at Newburgh, before the Presbytery

of Hudson, Sept. 1801—By Jonathan Freeman,
A. M. V. D. M.”

From this period until the year 1815, the cause of Gospel Psalmody appears to have been making peaceable and steady progress. But about the latter period, Mr. M'Master and some others, were burnishing their armour for a fresh onset—although the “Science of Praise” was published before the “Apology,” or Mr. Walker’s Sermon, yet in the first it is said, the author of the “Science of Praise” “would not have been noticed, were it not for the company in which he is found;” and the last, “I had not the pleasure of seeing your pamphlet, nor had I even knowledge of its existence, until my sermon was almost ready for the press.” These authors, therefore, were preparing, at the period mentioned, to bring the subject before the public, but were anticipated by the zeal of one of their brethren.

In the latter part of the year above mentioned, having been engaged to preach in a vacant congregation belonging to our church, at some little distance from my own, and in the vicinity of the Rev. Robert Wallace of the Reformed Presbytery, he attended sermon, or at least arrived before the service was closed. After the dismissal of the assembly, he commenced a most furious attack upon me, respecting the psalmody of our church; and after a debate at least sufficiently animated, Mr. Wallace concluded by a torrent of abusive declamation against revivals of religion, camp-meetings, Presbyterians, &c. &c. and finally, with the rest of his brethren, wondered we were not smitten down like *Uzza*

To this I rejoined, that as these things were quite foreign to the subject of dispute, they could answer no purpose in the discussion, unless as a thin covering to his defeat, and that the simple fact of his resorting to the language of vituperation and abuse was a tacit acknowledgment, that either his ground was untenable, or he was incompetent to maintain it. In a subsequent conversation he confirmed this remark, by acknowledging, in the presence of company, that I had “puzzled” him.

Soon after this conversation, Mr. W. undertook to instruct his people on the subject of Psalmody, by a discourse in which he certainly manifested an uncommon share of originality and ingenuity, in the selection and management of his thesis. His text was Judges xii. 6, “Then said they unto him, say now Shibboleth: and he said Sibboleth: for he could not frame to pronounce it right. Then they took him, and slew him at the passages of Jordan: and there fell at that time of the Ephraimites forty and two thousand.” In the exposition of this scripture, Shibboleth was stated to prefigure or symbolize David’s Psalms—Sibboleth, Watts’ Imitation—Jordan, death—and the Ephraimites, the Presbyterians. When, therefore, they shall come to the banks of Jordan, that is, to the hour of death, those who can say Shibboleth, that is those who have sung David’s Psalms, shall pass over in safety; but those who only say Sibboleth, that is those who have used Watts’ Imitation, shall *die the death*. Notwithstanding my information respecting the above discourse was from a res-

pectable source, I could not resist the impression that the account I received was a caricature, until I had the opportunity and satisfaction of hearing it from Mr. W. himself. I communicated to him the account of his discourse which I had received, and which I have given above, adding the explicit question, "Is it possible, Mr. Wallace, that you have given such an explanation of the text in question?" To which he replied expressly in these words, "I confess it is substantially correct." To the information I had before obtained, Mr. W. himself added an account of nine characteristics he had given of the Presbyterians, in which they were symbolized by their prototypes, the Ephraimites; such as, that they were "a cruel people—a wicked people—a treacherous people—a lying people," &c. &c. and stated, or rather boasted, that he had said hard things of the "General Assembly." These were his own statements, and require no comment. The facts however could be established even in a court of justice.

All this, however, might have passed away as the shadows of the evening, had not Mr. W. adopted other expedients to create uneasiness among my people. Not contented with preaching his Shibboleth sermon, and vilifying the Presbyterians and the General Assembly in public, he adopted the plan of separate and private conversations, to fill their minds with a variety of difficulties and dissatisfactions, for the purpose of proselytism, until the best informed among my people, as well as among those of my brethren to whose council I had access, were decided-

ty of opinion that it had become necessary to counteract his insidious conduct by a suitable publication.

Although such were the causes that originated the "Science of Praise," it is thought that it was untainted with invidious or party language, or feelings. It reproached no sect—attacked no denomination of professing christians; but attempted to discuss the subject on which it was written, in a manner as applicable to a portion of that branch of the church to which the author belongs, as to any other. Under these circumstances, and with these views, that book made its appearance in the spring of 1816; and although young in the ministry—settled far from good or extensive libraries—encumbered with other duties and avocations—and, for particular reasons, the work hurried through the press with undue precipitation, I had very soon the satisfaction to know its favourable réception, as well as its acknowledged and salutary effects. All uneasiness in my own charge immediately subsided—many who had held contrary sentiments on the subject of psalmody were convinced; and the favourable opinion of my fathers and brethren, in the most desirable instances, was expressed in terms much more flattering than I had ventured to anticipate.

In the year 1817, a pamphlet was published at Cadiz, Ohio, by the Rev. John Walker, of the Associate Church. This pamphlet contains "A Sermon" from Ps. cv. 2, and "Letters to the Rev. T. D. Baird, Minister of the Gospel at Newark, Ohio." A quotation from

the "Sermon," and another from the "Letters," will afford the reader a sufficient specimen of Mr. Walker's work. In the sermon, p. 8, Mr. W. says, "We proceed to observe, that the command given by Hezekiah and his princes, was either judicial, ceremonial or moral: it could not be judicial, for this law only respected the Jewish politics: it could not be ceremonial, because it is, and will continue to the end of the world, a permanent duty in the church." Perhaps the reader will be able to make something of the argument of Mr. W. but it is certain I cannot unless it is this—that it *will* continue because it *will* continue; or, as the honest Caledonian would illustrate predestination, "What maun be wull be."

In the first of Mr. W's letters addressed to me, in speaking of Messrs. Latta and Black, he says, "To do these ministers justice, they had some knowledge of rhetoric; they had learned to distinguish between the style of argumentation and the style of the stage; they had studied how to reject the figure swollen to a shapeless size, and the language which sinks beneath the level of common learning," p. 45. I would have been very much gratified if the author had subjoined a note for the benefit of uninformed readers, explaining to what *size* a figure is swollen when it becomes *shapeless*, as it would require one who has some *knowledge of rhetoric* to illustrate that point.

The above quotations are by no means unfair specimens of Mr. W's writing; and therefore, a reply to the book was thought quite unnecessary, and none was ever offered.

In the year 1818, there appeared, at Ballston Spa, "An Apology for the Book of Psalms, in five Letters; addressed to the friends of Union in the church of God—By Gilbert M'Master, A. M." And in 1821, at Philadelphia, there appeared the "Third edition, reprinted, with some corrections, from the second edition, improved; together with animadversions upon Dr. Ely's review of the first edition." Of these I say nothing at present, as this work will occupy its full share of my attention hereafter.

In this same year an anonymous publication appeared at Carlisle, Pa. entitled, "Hints on the Church Psalmody, being an attempt to repel the violence of such as would rob her of a precious right." This is the work of a firm and decided writer, and I am led to think, that if he had extended his "Hints" to the whole field of this controversy, he would at least have greatly lessened, if he would not have entirely superseded the necessity of another publication. In 1822, appeared the "design and use of the book of Psalms in the New Testament Church, illustrated and proved—By Alexander Gordon, Pastor of the Associate Congregation of Guinston." This author appears as the auxiliary of Mr. M'Master, and in his preface chaunts the eulogy of his *intelligence, cool impartiality, candor, &c. &c.* If Mr. M'M. is a cool, impartial and candid writer, I know not how it is possible to be otherwise. If, too, the structure which Mr. M'M. has raised, should be in danger of falling, I apprehend that the buttress which Mr. Gordon has placed under it will not long sustain it.

'This year, also, appeared "Strictures on a book, entitled, 'An Apology for the Book of Psalms—By Gilbert M'Master:' to which will be added, Remarks on a book, entitled, 'The design and use of the Book of Psalms—By Alexander Gordon'—By Henry Ruffner, M. A. Lexington, Va. 1822."

Had this writer taken a more extensive view of the subject, he might have saved his brethren any farther trouble; for as far as he has occupied the ground, he has done it with effect: but still, it is only "Strictures" and "Remarks;" and much of the Apology, and of the question, remain untouched. What Mr. Ruffner has performed, however, shows that he was capable of more.

I have heard of two or three other little essays on this subject, but I neither know their titles nor their merits. From such a catalogue, however, amounting to no less than twelve writers, and fourteen publications on both sides of the question, some of which have passed through several editions, it might reasonably enough be inquired, "Where is, or *can be*, the call for another on the same subject?" To this, it is replied, that the greater part of those mentioned, are out of print—that those which are still in circulation, are chiefly distributed east of the mountains—that in general they are only Hints, Strictures, Remarks, &c.—that it is believed that new light can be elicited in favour of a Gospel Psalmody, and that the history of the Church on this subject, and under its different dispensations, is not as well known, or as much noticed, as would be profitable to the worshippers of God.

Excepting also the *attention* paid to Dr. Ely, in the last edition of the Apology, I am the only survivor of those who have been personally distinguished by the abuse of Mr. M'M. On the authority of his book, I have been represented as the *copyist* of Dr. Latta; as not only *inimical* to, but the *virulent enemy* of inspired songs: while these and other unfounded statements circulate with the third edition of the Apology, repeated, unrefuted and believed. As, therefore, I was compelled, in self-defence, in the first instance, to appear against the insidious devices of a Rev. brother of Mr. M'M., so I am again brought under a similar necessity by Mr. M'M. himself. In this necessity, devolving upon me the opinion of a number of my fathers and brethren are as decided as my own.

As, too, the brethren of Mr. M'Master zealously patronize his work; as all ranks in that and some other denominations, aid with equal zeal, in its circulation: and as the third edition is in a great measure distributed, an importance, though of an adventitious character, is stamped upon it that demands attention.

Again. If, as it is said, and as the zeal manifested in the circulation of the Apology would seem to imply, this is their best work on that side of the question, a fair and full examination of all its most important parts will try their main strength, and perhaps have some tendency to bring the contest nearer to a close.

As some of the subjects of our author's animadversion had *gone the way of all the earth*, before he so severely chastised them, so others of

them have since been committed to their kindred dust. In the course of my remarks, therefore, I will feel myself under no less obligation to defend the character of the pious dead, when unjustly assailed, than to vindicate my own. Why all this has not been sooner attempted, will be of little interest to the public. Suffice it to say, that when I obtained the first sight of the Apology, proposals were out for a third edition; that when *that* edition was published, a number of domestic engagements and circumstances placed the execution of this work out of the bounds of common practicability—that I also expected a brother, who was equally concerned with myself, but whom *the clods of the valley have since covered*, to perform the work and save me the labour, and finally, that I had frequent and serious fears, that the unfairness and scurrility of Mr. M'M. might lead me, even unawares, into the employment of language too much like his own. However, resolved to watch against excitement, I am well aware of great deficiency in self-control, and great provocation in the Apology, if unfair statements, unfounded and heavy charges, and personal insults, may be viewed in that light. It may be observed, too, that from the necessity of refuting erroneous statements there arises a necessity of employing language to answer the purpose, which sometimes may appear to arise from a resentful spirit, when it does not, and doubtless often savours too strongly of that leaven.

All this, however, is now left with the *candid* reader, from whom alone I expect any indulgence, or even fairness; and from whom alone I think worth while to ask it.



CHAPTER I.

History of Psalmody before the giving of the Law.

"I demand proof from the word of God, that with divine approbation, a hymn of human composure was under any dispensation of grace admitted into the Psalmody of the Church. Let the friends of innovation establish this, or tell us how they will free themselves from the charge of will-worship." *Apology*, p. 134.

It is not worth while to say much about the reproachful epithet, "friends of innovation," nor the inconsistency of accompanying this reproach with a *demand* of proof, which, if furnished, will show that the reproach is itself unjust. This is precisely to declare us guilty, and then to demand the proof of our innocence. Of the justice of this course, the reader will judge. I do not despair, however, of offering proof which will convince every *unbiassed* and judicious reader, that songs of *human composure* have been employed with *divine approbation*, not under one only, but under every dispensation of grace with which man has been favoured; and therefore, that in offering up our songs of praise in the name of our Lord Jesus Christ, we do not merit the reproach which the above language conveys.

To guard, however, as much as possible against mistakes or evasions, it may be proper to explain what we intend by the terms *church*, *human composure*, &c. Some contend that there was no church in the world until the time of Abraham, and the organization which it then received. But without entering into the question of the church's origin, as an organized body, although I am led to suspect I would differ from the above opinion, yet, for the purposes of communion in acts of worship, I apprehend, that wherever there are, or have been, two or three met in the divine name and for his service, *there* is a church of God, whether it were Adam and Eve alone, or any of their descendants, who have united to "*call upon the name of the Lord.*"

As to the term human composure, it is perhaps more indefinite than at first sight may appear to many; but as I am solicitous to be understood, I will give my own views on the subject.

I find that the word *merely* human, which was formerly a phrase employed in the directory for worship of the Associate Reformed Church, has underwent the animadversions of Mr. M'M. and is, I understand, to be excluded from the next edition of that formula. I take it then, that all those assistances which were offered to Patriarchs, Prophets or Apostles, or were promised to the church, until the end of time, except what is given us in the word of God, are excluded from any claim to the inspiration intended; and that whatever may otherwise be their character or value, they can only rank with human composition. It will not be denied, that many miracles were wrought, and discourses delivered, which are not in the records of inspiration; and I would be very unwilling to believe, contrary to the divine promise, that the Spirit has been withdrawn from the church. But these assistances do not constitute that PLENARY INSPIRATION by which the scriptures were written. Every thing, therefore, of this kind, which is not in the Bible, although not *merely* human, not having the seal of inspiration, by incorporation with the written word, we shall view in the character of human composition.

From the manner in which Mr. M'M. and his friends have expressed themselves, I anticipate their accordance with this view of inspiration, at least with what we are to account inspired songs, as distinguished from human compositions.

To understand, therefore, as clearly as possible, the practice of the church of God under the different dispensations of his grace, I have compiled the two following tables. The first is a chronology of scripture songs, and some of those occasions on which they were employed or promised. The second is a chronology of scripture names, which it is believed will shed some light on this part of the subject, and of course aid us in our conclusions. In the compilation of these tables, I have availed myself of the assistance of Poole, Henry, Scott, Patrick, Taylor, Horne, Brown, Cruden, Magee, and others.

A Table of Scripture Songs.

A.M.	B. C.	Scriptures.	GENERAL REMARKS.
	4004	Job, 38. 7	The morning stars sang together at creation.
700	3304	Gen. 4. 21	The invention of the harp and organ by Jubal.
2265	1734	— 31. 27	Songs, and tabret, and harp in Laban's time.
2454	1550	Book of Job	The most ancient poem, sacred or profane.
2513	1491	Ex. 15.	Songs of Moses and the Israelites at the Red sea.
—	—	— 32.	Song at the worship of the golden calf.
2548	1456	Ps. 90	By Moses, when he saw Israel wasted away in the desert.
2451	1533	Num. 21. 14	Book of the wars of the Lord—by an unknown author.
2552	1452	— ' 17	When they obtained water at Be'er.
2553	1451	Deut. 32.	Song of Moses at Jordan immediately before his death.
2555	1449	Josh. 10. 13	The book of Jasher.
2594	1410	Jud. 21. 21	Songs and dances at Shiloh on their sacred festivals.
2708	1296	— 5.	Song of Deborah and Barak.
2865	1139	— 11 34	Jephthah's daughter.
2872	1132	1. Sam. 2. 1-10	Hannah's song.
2941	1063	— 18. 7	The damsels of Israel on the death of Goliath.
—	—	Ps. 8.	By David on the same account when keeping his flocks at night.
2942	1062	— 11. 58. 82.	When Saul and his friends began to circulate evil reports against David.
—	—	131. 139.	
—	—	Ps. 59	When they watched the house to kill him.
—	—	26.34.56.57.142.	When David fled to Gath, and thence to Adullam.
2943	1061	52. 94. 120.	Concerning Doeg the Edomite
2944	1060	31. 35. 54.	At Keilah and among the Ziplites.
—	—	17. 140. 141.	During the same period and persecution.
2945	1059	12.	Upon the death of the priests, of Samuel, and probably his parents.
—	—	5.7.16.22.23.27.	During the same persecution, on different occasions.
—	—	36.62.63.64.88.	
2948	1056	2. Sam. 1.	David's lamentation for Saul and Jonathan.
2957	1047	Ps. 2. 133.	When David was made king over all Israel.
—	—	75. 101.	His resolutions concerning the government of his house and kingdom.
2958	1046	29.	When God brake forth on David's enemies, 1 S. 5.
2959	1045	46.60.93.138.144.	David's victories.—2d. Sam. 8. throughout
2961	1043	15. 24. 47. 68.	The different removals of the ark and its final establishment on Mount Zion.
—	—	86. 98. 118. 122.	
2962	1042	81. 92. 95.	When the Jews attended their sacred festivals.
2964	1040	20. 21. 105. 108.	They say that Adam made the 92d for the Sabbath.
—	—	19.113.114.117.	Before and after the victories mentioned 2d Sam. 10 ult.
—	—	38. 77. 103.	During the sickness and for the recovery of the Psalmist.
—	—	104.	
—	—	99.100.134.135.	Relating to the sacred service.
2970	1034	6. 32. 33. 49. 51.	David's sin and repentance in the matter of Uriah.
—	—	130.	
—	—	3. 4. 9. 10.13.14.	
—	—	25. 28. 39.40.41.	
2983	1021	42. 43. 53.55.61.	During and concerning the rebellions of Absalom and Sheba.
—	—	69. 70. 71.84.86.	
—	—	97. 109. 116.121.	
—	—	124. 143.	

Table of Scripture Songs, continued.

A.M.	B.C.	Scriptures.	GENERAL REMARKS-
2983	1021	30. 45. 73.	After the defeat of Absalom, and the purification of David's house.
2986	1018	18. 66. 67.	When David had got rest from his enemies, and the land enjoyed harmony and peace.
—	—	110. 111. 112.	Toward the close of David's reign.
2987	1017	37. 65. 91. 119. 136.	After the numbering of the people and the fixing upon a site for the temple.
2988	1016	145. 146. 148.	About a year before David's death.
2989	1015	149.	By David, just before his death.
2990	1014	Canticles.	The chief of Solomon's 1005 songs.
2992	1012	Ps. 72. 127. 128.	When Solomon ascended the throne.
3000	1004	132.	By Solomon, at the dedication of the temple, and in remembrance of his father.
3004	1000	78.	Asaph after David's death.
3112	892	48. 83.	Concerning the invasion.—2d Chron. 20. 1—30.
3262	742	Ps. 89	The invasion of Rezin and Pekah.—Isa 7. ult.
3289	715	Is. 25. 26	The songs of the gospel day.
3290	714	Ps. 50.	About the time of Hezekiah's sickness.—Isa. 38.
3294	710	76. 80. 115. 125.	Sennacherib's invasion and defeat.
3295	709	Is. 42. 10.	A call to the christian church to sing a new song.
3379	625	Ps. 44.	Josiah's reformation, or by some Nehemiah's
3394	610	2 Chron. 35. 25.	The lamentation of Jeremiah and others for the death of Josiah.
3403	601	Hab. 3.	A song of praise and confidence in God.
3416	588	Lam. & Ps. 79.	The captivity and the desolation of Jerusalem and the temple.
3417	587	Ps. 74.	Supposed Asaph, a descendant of the singer.
—	—	123. 137.	By the captives at Babylon.
3459	545	102. 106.	Before the return of the captives.
3469	535	87.	Laying the foundation of the second temple.
3484	520	85. 107. 126.	Songs of praise for their return and prospects.
3492	512	129	Probably on receipt of the letter, Ezra 7. 11.
3494	510	Zech. 9. 9	A prophetic song of Christ's riding to Jerusalem in triumph.
3554	450	Ps. 1. 150.	By Ezra, or by Simon the just, 150 years after this.
3560	444	147.	In remembrance of God's mercies to Israel.—Neh. 9
3999	5	Luke, 1.	Songs of Mary and Zachariah.
4000	4	— 2.	Songs of the angels, Simeon and Anna.
4026	30	— 7. 16	Songs or praises for raising the widow's son.
4029	33	— 17. 15—18	By the Samaritan leper.
—	—	— 18. 43.	By Bartimeus when restored to sight.
—	—	Mat. 21. 9, 15, 16	The hosannas when Jesus entered Jerusalem.
—	—	— 26. 30	Christ and his disciples sing a hymn.
4058	54	Acts. 16. 25	Paul and Silas sing in the prison of Philippi.
4061	57	1 Cor. 14. 15, 26	The Corinthians instructed concerning worship.
4066	62	Eph. 5. 19	Concerning psalms, hymns and spiritual songs.
—	—	Col. 3. 16	—
—	—	James 5. 13	Let him sing psalms.
4099	95	Rev. 5. 7, 15, 19	The song of Moses and the Lamb, &c.

It may here be observed, that there is not data for the formation of a chronology perfectly correct, but it is presumed the above approaches as near it as can well be expected. Many of the Psalms which were composed for particular occasions, were afterwards altered for others. Psalms also were divided or compiled from others, as circumstances appeared to require. From these circumstances, the same Psalm might often be ascribed to different events, without any violation of chronological order or historical truth,

BEFORE THE LAW.

Scripture Names.

A.M.	B.C.	TEXTS	NAMES.	COUNTRIES.	EXPLANATION.
235	3769	Gen. 4. 26	Enos.	Mesopotamia.	Man fallen, mortal. Then began men to call on the name
315	3609	— 5. 12	Mahalaleel.	—	He that praises God, illumination of God. [of the Lord.
1857	2147	— 10. 25	Hadoram.	Armenia.	Praise, or a cry lifted up.
1983	2021	— 12. 5	Harran or Charran	Mesopotamia.	Singing, or calling out.
2004	2000	— 14. 24	Aner.	Canaan.	Song-answer, affliction.
2120	1880	— 36. 20	Anah.	Mount Sier.	One who sings or is afflicted.
2154	1850	— 25. 2	Zimran.	Mamre in Canaan.	Song or singer.
2204	1800	— 24	Anah.	Hittite.	One who sings.
2256	1745	— 29. 35	Judah.	Syria.	Praise of the Lord.
2279	1725	— 46. 17	Serah.	Canaan.	The song, the morning star.
2304	1700	— 12	Hezron or Ezrom.	—	Division of the song, dart of joy.
2324	1680	Job. 32. 2.	Barachel.	Buzite.	The praises of God, who bend the knee before God.
2451	1553	Ex. 4. 14	Aaron	Egypt.	Mountain of praise, of song, of strength, high mountain.
2454	1550	Num. 1. 10	Ammihud.	Israelite.	People of praise.
2489	1515	— 21. 14	Anon.	A river.	Rejoicing and leaping for joy.
2524	1480	— 26. 33	Malah.	—	Melodious song.
2544	1460	— 34. 27	Ahlud.	—	Brother of praise.
2553	1451	Deut. 3. 9	Siron.	Mount Zion.	Song of the dove.
2560	1444	Jos. 21. 19	Anathoh.	City of Refuge.	Song, answer, affliction.

The use I intend to make of these tables, in the discussion of the present question, is, to show that the Patriarchs were in the practice of offering up the sacrifice of praise to God; that their songs make no part of the inspired volume; and that, therefore, they must necessarily class with human composition.

That they were in the practice of this sacred exercise, is probable, from the nature of their relation to God, as well as from the fact of their having been instructed respecting the way of approach to him, in religious worship. Indeed, I believe, there is no dispute among the learned on this subject, as they generally, if not universally, admit, that Adam understood and practised, the exercise of praise, as well as of prayer, although we have no account of either.

When, too, we read, in the words of God himself, that when the foundations of the earth were laid, "the morning stars sang together, and all the sons of God shouted for joy;" and the declaration, "whoso offereth praise, glorifieth me," we cannot suppose that our first parents were kept ignorant of an exercise, in which angels, here called "sons of God," and "morning stars," delighted to expatiate, and which is of itself calculated to glorify God; or, that, knowing it, they neglected to practise accordingly. This is also further probable, from the declaration of scripture when relating the birth of Enos, "Then began men to call upon the name of the Lord," an expression which has been differently explained, but which appears to have nothing either ambiguous or difficult in it. When Cain had slain his brother Abel, there appears to have been none left, who lived in the fear of God, with the exception of Adam and Eve, until Seth, who was born about a year after the murder, had a son, Enos, in the 235th year of the world, and when himself was 105. In the mean time, the wicked race of Cain, were increasing in numbers and in depravity, without either religion or the profession of it, until the time of Enos, Gen. iv. 26; and the remaining children of Adam, Gen. v. 11, in whose day there appears to have been a sufficient number, of a better race, to encourage each other in a public and united practice of piety and religious worship. "To call upon the name of the Lord" appears to intend prayer, 1st Kings, xviii. 24, and 2d Kings, v. 11—

Praise, 1st Chron. xvi. 8; Ps. cv. 1, and Is. xii. 4—and religious worship in general, Ps. cxvi. 17—Zeph. iii. 9—Acts ii. 21.—Rom. x. 13, and 1st Cor. i. 2. In the text before us, then, we see the evidence of uniting in prayer and praise, and in other acts of piety and religion.

Neither can we well suppose that, with all the *told* and *untold* displays of the divine wisdom, power and goodness, before, during and after the deluge, that the patriarchs, from Seth to Abraham, neglected to recount in songs of praise the wonderful works and ways of God.

This view is greatly strengthened, by the names that we find were given, in many instances, to persons and places; and doubtless in many more which have not been recorded.

As, in the days of Enos, *men began to call upon the name of the Lord*, so, his grandson, soon after, was called Mahalaleel, or “He that praises God,” expressive doubtless of the exercises in which his parents, who gave the name, delighted to employ themselves. The same observations will apply to the other names given in the table, as it was the practice for a long time after this, to confer names according to the feelings or circumstances of the time in which they were given, and even to alter or *change* them for the same reason. It is therefore evident, that the patriarchs recognised the obligation or privilege, and cultivated the practice of sacred praise. But what is altogether conclusive on this subject, is the evidence arising from the facts recorded respecting Jubal, Laban and Job. Whatever may be said of the wickedness of Cain’s race, Jubal, whose name signifies a trumpet, invented the harp and organ, about 300 years after the birth of Mahalaleel; which was then but about the third part of man’s life. Whatever too was the use to which they then applied these instruments, we are fully informed of their being admitted into the sacred service afterward; and we see no improbability in their having been so employed before the flood. This impression is much strengthened, by the circumstance of Laban, one of Shem’s descendants, being so familiar with the use of *songs*, and *tabret* and *harp*.

In the time of Job, we see by the book itself, which is a sacred poem, that the cultivation of poetry was carried to the greatest perfection; and by the conversations that are recorded, that it was employed for mirth and jollity, chap.

xxi. 11, 12; for grateful joy, xxix. 13; for derision and contempt, xxx. 9; and with the divine approbation, xxxv. 10. Elihu complaining of the degeneracy of manners in his day, says, "By reason of the multitude of oppressions they make the oppressed to cry: they cry out by reason of the arm of the mighty. But none saith, where is God my Maker, who giveth songs in the night; who teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven;" Job xxxv. 9—11. These expressions appear to refer to former times, when men sought after God, and employed themselves in his praise; but implies that such characters had become very scarce in the time of Elihu.

The degree of wisdom, too, employed in these songs, is stated in connexion with what man possesses *above the beasts of the earth*, and the *fowls of heaven*. Neither are these songs recorded in the scriptures, and of course they make no part of plenary inspiration. They stand, therefore, as a part of human composition; although our opponents might class them, perhaps, with compositions not *merely* human. To this, however, I have no objections.

It will now be recollected, that from the creation to the flood was 1656 years, from the flood to the Exodus from Egypt, 857—in all, 2513; in which, no song is recorded, or any poetic composition but the book of Job. The doctrine of our opponents, however, would lead to the conclusion, that, either there were no songs of praise offered to God, during that period, or, that they were unacceptable, not being the songs of scripture. It appears to me, therefore, that the patriarchs had no difficulty in offering up their songs of praise to God, although they have not the marks of inspiration, nor has God seen good to preserve them.

I have not here offered the opinion of historians about the flourishing of music and poetry in Chaldea before and during the time of Abraham; of their having been taught in Egypt by Hermes, called Mercury Trismegistus; these not being the authority which the demand of Mr. M'M. requires; nor indeed is there occasion for any proof except the unerring word of God. *It* proves that songs were employed in the worship of God, which are not among the songs of inspiration. But of this we shall yet find additional evidence as we proceed. The objection, however, has

been suggested, that, the Psalms, which David and other psalmists composed, *may* have been the very same which had been before dictated by the spirit, to the patriarchs; and that being lost, or never having been written, they were given anew by the same spirit, for the use of the church under the law. This objection would rest upon a supposition, extravagant enough at all events. But to meet it fairly, it must intend either *literally* the same, or only *substantially* the same. To suppose the first, would be to allege that, before the deluge, they had their Moses and Aaron, tabernacle and temple, and all the other localities of the Jews and surrounding nations. As this must appear absurd at first blush, it can only mean that they were *substantially* the same, and to this I have no objections; as, the doctrines of grace—the precepts of obedience—and the exercises of the heart, must be *substantially* the same, under every dispensation; although there may be a great variety in the particular and local circumstances, by which they are marked, which require a correspondent variety in the songs, by which they are celebrated. This variety and adaptation to circumstances, is strongly marked, in the songs of scripture, under both dispensations. This objection, therefore, of which I should never have thought, had it not been suggested that it might *possibly* be made, is laid by for the present; and the argument, for the use of an uninspired psalmody by the patriarchs, remains in full force.



CHAPTER II.

History of Psalmody under the Law.

The Exodus from Egypt, introduces a new era in the history of the church, and another dispensation of divine grace. It opens too with a song of praise, appropriate and sublime. From that time, until the time of David, we have a record of five others; that is, six songs in the space of more than 400 years. These are, the song at the Red Sea, the 90th Psalm—the very short one at Beer—the song of Moses at Jordan—the song of Deborah and Barak—and

the song of Hannah. But, that there were other songs in their religious meetings, and for signal victories, we have sufficient evidence; and that they were even numerous, we have reason to believe. When worshipping the golden calf, they performed so loud that, at first Joshua thought there was war in the camp; but upon a nearer approach he found it was the voice of singing; and although this worship was offered to an idol, it was obviously conducted, in its leading features, according to the manner of true worship. Indeed, the expression by Moses and the apostle, "The people sat down to eat and to drink, and rose up to play," appears to allude to the manner of worship, and which David afterward practised before the ark. But the one was marked with reverence to the true God; the other with devotion to a worthless idol. The same observation may be made respecting Aaron's proclamation: "To-morrow is a feast unto the Lord," and the peoples' praises, "These be thy Gods, O Israel, which brought thee up out of the land of Egypt," which, altogether, show that, in that day, praise was a part of public worship, whether false or true; and that they were in the practice of making their songs expressive of the circumstances, or exercises, of the moment, and pointedly adapted to the occasion.

In the time of Phineas also, and the elders that outlived Joshua, we find that religious festivals were observed at Shiloh, where the ark was kept, and that, on these occasions, songs and music were a part of the service; yet these make no part of the scripture anthology.

We have no knowledge of the language employed by Jephthah's daughter, except that from the song at the sea, that of Deborah and Barak, and of the damsels of Israel; when David had slain Goliath, we would be led to conclude, that it had an express relation to the events, circumstances and characters of the occasion, accompanied with thanksgiving to God for the victory vouchsafed.

"The Book of the wars of the Lord," and "the Book of Jasher," are quoted with approbation; the one by Moses, the other both in Joshua and in Samuel. These are said by the learned to have been poetical compositions; the first a history much in the manner of Job, the other, a book of poems, relating to different occasions and events. In these we have evidence of books, not inspired, being

quoted with approbation, and a quotation from one of them inserted in Num. xxi. from the middle of the 14th to the end of the 15th verse : which appears to have been sung by the Jews, as probably more of it was. Indeed it is quite out of the question to suppose, that we have all the songs, which were used with divine approbation, during either of the periods mentioned. If then the patriarchs sung the praises of God, as the evidence we have produced proves—if they had the divine approbation, as appears from their characters and the statement of Elihu—and if under these circumstances they sung songs which are not in scripture, we have before us evidence, which might satisfy any reasonable mind, that under at least two dispensations, the patriarchal and legal, songs not in scripture, in other words, human composition, were used with the divine approbation.

This proof therefore appears to be complete, without taking into view Solomon's 1005 songs, of which we have but one, Jeremiah's lamentations for Josiah, and the songs of the singing men and singing women on the same occasion, 2d Chron. xxxv. 25; with many others on various subjects and different events.

It is to me, however, inexplicable, how the professed advocates of scripture psalmody, can pass by a large proportion of scripture songs, and while they severely censure us for *taking away from the book of life*, if a psalm of David is omitted, can, not only without scruple, but with a determined and persevering resolution, pass a number of others, as appropriate on many occasions, and dictated by the same spirit. The consistency of this course is, I confess, to me not very apparent.

Mr. M'Master has a curious note on this subject, in which he says, "This subject came before the General Assembly of the Scottish Church, in 1647, 1648, 1686, and before the Associate, (Burger) Synod, in 1747. These bodies appear to have fully admitted the lawfulness of using in psalmody any scripture song. But they approved not of *loose paraphrases*. Their caution and long exclusive use of the book of Psalms, show that they deemed it sufficient; and that any thing beyond it was rather an allowable indulgence, than an indispensable privilege.

Upon the merits of this question, I give no opinion.

Whatever may be said of its *lawfulness*, we know it is not *expedient*, to seek the matter of our psalmody beyond the book of Psalms. *There* is a sufficiency. It is selected by the spirit of God, and by the church's Head given for this purpose. True religion *has never progressed* where it has been departed from. Were my opinion asked, I would say: *Study, understand, digest, use well, the book of Psalms*; and it is more than probable, you will be content." Apology, p. 76.

On the above note I remark, first: That in the proceedings of the General Assembly, they say nothing of *loose* or *close* paraphrases; but have manifested a considerable solicitude to have the other songs of scripture reduced to metre for the purpose of public worship; as I shall have occasion to show hereafter in their own words.

I would also observe, that if the reader can distinguish between an *allowable indulgence*, and an *indispensable privilege*, in the worship of God, and give each its proper place and importance in his service, he can perform more, a great deal, than the writer. I have been accustomed to think, that, if a religious exercise were *allowable*, it was also a *privilege*; and although in the use of meats and drinks and matters of indifference, a thing lawful, may not be expedient, I have it yet to learn, if such a distinction subsists between the Psalms of David and the other songs of scripture. Sure I am, it is not found in the bible. If then the use of others are *lawful*, it would appear to me to be *expedient*, our author to the contrary notwithstanding. Indeed Mr. M'Master has not given a single reason, for the inexpediency of using other scripture songs, except the two little words, "we know;" which he appears to think ought to establish either principle or fact. Is it then because by the admission of other scripture songs, we set the people to thinking, or induce them to open their eyes to the subject, that it is inexpedient to introduce them? Is it from this apprehension that it is *known* not to be expedient?

But after this statement of what Mr. M'Master *knows*, and after his refusal to give an *opinion* on the merits of the question, not willing to leave us altogether in the dark, he kindly enough tells us what opinion he would give were it asked. We are not then to take what our author says

as his opinion, for that he says he does not give; we are only to consider it as the opinion he would, or will give, if asked.

He again states, upon the same *unquestionable authority*, that is, his own *say so*, that true religion never has progressed where the Psalms of David have been departed from. He might just as well have went a little step further, and said, 'until they were brought into use;' but perhaps there may be some ambiguity in the words "*departed from*," which, it would be well to understand. If it intends a departure from the doctrines they contain—the duties of obedience they enjoin—or the spirit of piety they breathe, we agree that there is no growth in true religion to be expected, where there is such a departure. If it intends the laying aside of the book of Psalms, in divine worship, we know of no such departure, among the orthodox Presbyterian churches. But if it intends only the use of some other version than Rous, in the psalmody of our churches, we deny the fact Mr. M'M. has stated, or rather assumed, it being not only unauthorised, but untrue. It is known throughout the American churches, that true, genuine religion, doctrinal, practical and experimental, has progressed where Rous' paraphrase has been long out of use, and where Watts' paraphrase and hymns have been uniformly employed, to aid their devotions. Our author is very tenacious of consistency. Of his we have given a specimen above. Another may be seen, in his *refusing to give his opinion*, and then *giving it decidedly and strongly*. Such, however, are the principles and arguments, by which all the scripture songs, except the Psalms of David, are rejected; and such the reason for the reproaches so freely cast upon those who are less confined in their principles and practices on this subject. Having now seen that in all ages and countries, music and poetry were cultivated—the practice of songs of praise, even in the names of persons and places, recognised—songs and books of poetry written, which were quoted with divine approbation; and yet, none of these included in the inspired writings; we think that the evidence is amply sufficient, to answer the *demand* of our author, and to satisfy every sober and candid mind, although we should produce nothing more on the subject. But the learned

say, that the psalms which we have, were selected from a much larger number, as the men of Hezekiah selected some of the proverbs, Prov. xxv. 1. If so, the songs we have before noticed in different ages, and these rejected psalms, which had been used at the temple, were not inspired, or those who left them out were *emphatically* guilty of *taking away from the book of life*. But, if we even choose to deny, against the authority of men of learning and research, that there ever had been in use, any other than those we now possess, the remark still applies to the other songs we have noticed.

If any one, therefore, can believe that, notwithstanding all this evidence, a song of human composition has, under no dispensation, been admitted or presented with acceptance in the worship of God, it will certainly be from a predetermined state of mind, and not from any defect in the evidence our scriptures afford, or in what is here presented to the reader.

We now come, however, to the time when psalmody was more cultivated and practised than in any previous period of the church, so far as our information extends, or we have reason to believe. Respecting this period, two things in particular claim our attention: what evidence we have that the church, from that time forward, was to be confined to these songs? and, how far it is right to use or reject, in our acts of praise, songs which do not apply to our circumstances? In regard to the first, much reliance has been placed, on the command of Hezekiah and his princes, to the Levites respecting the service of the day, 2d Chro. xxix. 20-36. Mr. M'M. does not appear willing to rest his cause upon it, as some others have done, but he plainly intends to make it of some importance in the argument, when he says, "I do not rest the proof of the divine institution of these sacred odes, as the matter of the church's psalmody, on the simple fact of a reforming king of Judah commanding that they should be employed. I add to that evidence," &c. Apology p. 78.

It may be observed, that our author, after the example of those who have preceded him, labours to prove what is not at all denied, that is, that the Psalms of David may, or ought, to be used in the worship of God. Some have, indeed, thought, and we think with them, that those psalms

which have a special reference to ceremonial rites of worship, especially sacrifices and instruments, are not appropriate to our dispensation, and are not required in our service. But of this afterward.

Although, however, our author goes hard to work to prove that the Psalms of David ought to be used, he takes good care to avoid the proposition, that nothing else ought to be admitted, which is the very point at issue. Every reader must see, that, proving the propriety of using David's Psalms, will never show the impropriety of using others, any more than proving the fitness of the 23d, would show the unfitness of the 24th. How it is then, that our author, while only attempting to establish the *fitness* of the one, carries his reader to a conclusion, that he has established the *unfitness* of the other, is, to me, rather a little mysterious; nor can I in any way unravel the mystery, but by ascribing it to the confidence of the writer, and the facility with which the readers were disposed to be persuaded.

The command of Hezekiah, to which such frequent reference is made, taking in some verses of the connexion, runs thus, "And he set the Levites in the house of the Lord with cymbals, with psalteries, and with harps, according to the commandment of David and of Gad, the king's seer, and Nathan the prophet; for so was the commandment of the Lord by his prophets. And the Levites stood with the instruments of David, and the priests with the trumpets. And Hezekiah commanded to offer the burnt-offering upon the altar. And when the burnt-offering began, the song of the Lord began also with the trumpets, and with the instruments ordained by David, king of Israel. And all the congregation worshipped, and the singers sang, and the trumpeters sounded, and all this continued until the burnt-offering was finished. And when they had made an end of offering, the king and all that were present with him bowed themselves, and worshipped. Moreover, Hezekiah, the king and the princes, commanded the Levites to sing praise unto the Lord with the words of David, and of Asaph the seer. And they sang praises with gladness, and they bowed their heads and worshipped."

On this portion of scripture, and in relation to the use

which has been made of it, I offer to the reader, the following remarks:

First. The command of Hezekiah and his princes, is merely in the form of a directory for the service of that occasion, and has nothing in it which particularly refers to a future day; much less is it exclusive of any other songs. The phraseology would require a manifest alteration, to support the argument which has been built upon it. Had the command been to praise the Lord in the words of David and Asaph, *and no other for ever*, it would have met the views of those who employ it; but nothing less can possibly support them. In the form in which it was given, it appears to me strange that it has ever been subjected to the torture necessary to stretch it to the required extent, as an argument, for the use of an *exclusive* psalmody.

Secondly. If one part of the directions given by the king be preceptive, and perpetual, certainly the other parts must be the same; and, of course, we must offer sacrifices and use similar instruments. Should it be replied, that the obligation to offer sacrifices has been explicitly repealed, or superceded by another and a better rite, I would answer, that such a plea is fairly begging the question, as the fact, of its being repealable, shows it could not be intended as a perpetually binding obligation, and that the command has the same force, with respect to one part of the service, which it has in relation to the other. But this plea, futile as it is, does not apply to instruments: and, if the obligation of that command binds us to the perpetual use of the same psalms, no sophistry can evade the conclusion, that we are bound to the use of the like instruments of music, which were employed by the commandment of the Lord—a commandment which cannot be shown to have been ever repealed.

Thirdly. I conclude, therefore, from these and other reasons, that the whole of the above account, is neither more nor less than a piece of plain scripture history, recording some of the principal circumstances of that reformation—the purification of the temple, &c. &c. and that it gives no direction for any future day's service, except whatever weight the example ought to have had on the Jews, in particular, and apart from its ceremonial features, which it should still have in encouraging reformation in religion.

Lastly. The exclusive interpretation is inconsistent with the promises of Isaiah, and other prophets, of a new song in the gospel day. Isaiah was advanced in life at this time and had delivered a considerable part of his prophesy before this reformation, and a good part of it afterward; but throughout his prophesy, he frequently tunes his lyre to the anticipated glories, joys and songs of the gospel day. Indeed, Bishop Lowth raises the poetic character of some of Isaiah's songs above all others, without excepting even the psalms themselves. Neither is it alone in the command of Hezekiah, that no support is to be found for the doctrine of exclusive psalmody, as we will see more at large hereafter, that there is no such exclusion in the Bible.

With respect to the necessity of our songs being appropriate, I have a number of remarks to make, which I think of some importance in settling that question.

First. The practice of making so many new songs, on every new and important occasion, says that it was with the design to meet and express, the circumstances of those occasions. If an inspired psalm was, or is, always suitable, whether it expresses our cases or not, would not a very few, indeed, expressed in very general terms, have been sufficient, so far as the exercise of praise is concerned, to have answered every purpose. We see, however, that Moses, Deborah and Barak, David and others, were very particular in adapting their songs to the occasions for which they were composed. Many of the psalms specify these occasions—others have internal evidence, that leaves no doubt on the mind—a few afford some data for conjecture; but none for certainty—and a very few set conjecture itself at defiance; not more than eight or ten, however, but give internal evidence that they were composed subsequent to the giving of the law, and not one has evidence of an earlier date. That those psalms, which merely contain the doctrines of grace, the practices of the believer and the exercises of his mind, will answer every age of the church, I readily, and cheerfully concede; but we shall presently see, that, even in these, the Jewish worshippers had some scruple of singing a joyful song, on a mournful occasion, or the contrary. If so, much stronger would be the objection, to singing a song under one dispensation, that was exclusively adapted to another, as those respecting sacrifices and instruments were.

Secondly. This leads me to observe, that the Jews themselves would not sing a song, unless it expressed the circumstances of the occasion. Witness their making some—altering others, as any one may see by comparing some of the psalms with others, and with other places in the Bible where they are recorded—and compiling others, from parts of former ones. But, what is yet stronger, they refused to use such as were unsuited to their condition, or the state of their minds.

When the Jews were led captives to Babylon, they were required to sing one of the songs of Zion. Their reply was, “How shall we sing the Lord’s song in a strange land?” The refusal did not arise from the impropriety of *singing*, for they composed several songs, and particularly the one in which the fact is recorded; but from the unfitness of the Lord’s songs, which were songs of joy and gladness, to express the sorrow that filled their hearts; and, from the unfitness of singing, “Praise the Lord for he is good, for his mercy endureth for ever,” when they were so signally suffering the divine rebukes. That this may not appear a creature of the imagination, see 2d Chro. v. 13, vii. 3, and xx. 21, with Psalm cvi. 1, cvii. 1, cxviii. 1, and cxxxvi. throughout, which will show what is intended by the Lord’s song. The prayer of the captives may be seen, 1st Chro. xvi. 35, and Psalm cvi. 47, to be gathered from among the heathen, for the purpose of engaging once more in exulting praises. The promise of God, by his prophet, which doubtless encouraged the prayers of the captives, is recorded in Jeremiah xxxiii. 10, 11, “Thus saith the Lord; Again there shall be heard in this place, (which ye say shall be desolate without man and without beast, even in the cities of Judah, and in the streets of Jerusalem, that are desolate, without man, and without inhabitant, and without beast,) the voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the voice of them that shall say, Praise the Lord of Hosts: for the Lord is good; for his mercy endureth for ever; and of them that shall bring the sacrifice of praise into the house of the Lord. For I will cause to return the captivity of the land, as at the first, saith the Lord.”

Here it is taken for granted, that they do not sing the Lord’s song, but the hopes of the singing it again with con-

sistency and propriety are predicated on the promise of causing their captivity to return; which expectation is answered in the transaction which took place under Ezra, chap. iii. 11, "And they sang together by course in praising and giving thanks unto the Lord; because he is good, for his mercy endureth for ever toward Israel. And all the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was laid."

Thus we see the captives, *in distress*, would not sing a song of joy, and the language of the prophet accords with the sentiment; at the same time encouraging the expectation that, in due time, a state of things would return, when these songs would be applicable and proper, and then they should employ them in their joyful praises.

Should it be objected, that the Jews, at Babylon, were inspired to make the mournful song, which they sung, I would reply, that it gives weight to the argument; if God was pleased to assist them, in composing appropriate songs, rather than they should use those which were not so.

To meet, or refute, the objections, that are offered against songs which recognise sacrifices, and instruments, and other ceremonial peculiarities, Mr. M'M. offers, an assertion, and two or three assumptions. The assertion is in these words, "the truth is, no christian ever felt his devotions embarrassed by such a phraseology. When intending to cavil, or to cover a retreat, to offer such objections may serve a temporary purpose; but withal, it is still below a man of sense, and much more unworthy a man of piety. Equally trivial is the exception respecting the mention of the musical instruments of the temple worship. Though we do not employ the cymbal or the harp, in chaunting our solemn song, the naming of them is neither impertinent nor vain. The ancient use of such instruments instructs us, that in celebrating the praises of God, we should call forth the voice of melody, as expressive of affections well attuned to the delightful exercise. And may not the christian as consistently sing portions of holy songs as the Jew did, in his synagogue, when an instrument of music was not employed; or as the Israelite in his dwelling, who never owned an organ, and whose hand never touched the strings of a harp?"

These abusive attacks, on men's veracity, sense and

piety, I have no heart to answer. Mr. M'M. is welcome to the exclusive use of them. Not his abusive language, but the argument, such as it is, I think it necessary to notice.

The first is an assertion, that no christian ever felt his devotion embarrassed by a phraseology which resolves to offer sacrifices, &c. Our author's information must be very extensive, to know how all christians have felt, or how they have *not* felt. Even allowing the sentiment, or feeling, to be wrong, would not at all prove that no christians had ever experienced it. At all events, they have avowed such a feeling, whose piety and veracity were not questioned, by any who had the favour of their acquaintance.

But, what shall we say of the captives at Babylon? was it to *cover a retreat*? was it *want of sense*? or was it *want of piety*, that raised their scruples on this subject? surely, if we be denounced as knaves and fools, an expression that would criminate the inspired songsters at Babylon, might have been spared. If our author's position be correct, they ought never to have hesitated, singing the Lord's song in a strange land, or under any other circumstances. Our author attempts to support this assertion, for there is not the semblance of argument, by assuming two facts: that the Jews sung them in their synagogues, and in their dwellings. To have made this assume the appearance of an argument, it would have been necessary to have shown, that the Jews sung psalms in their synagogues and in their dwellings—that those psalms were of the description in question—and that they never intended to play on instruments or offer sacrifices in worship.

According to the Concordance of Cruden, and Jennings's Jewish Antiquities, the service of the synagogue, was only "reading the scriptures, prayer, and preaching." But, Jahn in his Archæology, says, "When an assembly was collected together for worship, the services began, after the customary greeting, with a *doxology*. A section was then read from the Mosaic Law. Then followed, after the singing of a second *doxology*, the reading of a portion from the prophets. The sections which had been read in the Hebrew, were rendered by an interpreter into the vernacular tongue, and the reader, or some other one, then addressed the people."

We see, therefore, that the service of the synagogue did not require such songs as those in question. That part, therefore, of our author's argument, is lost. Nor has he attempted to show, that there was no harp in the synagogue, or in the Israelites' dwelling. The whole piece is a flourish, and has nothing in it.

But were we to admit the whole of the facts assumed, I would still say that there is no parallel, between the Jew in his house, or synagogue, and the christian in his church, or family, singing those songs which promise offerings of beasts, or music with instruments.

Were an Israelite, in his house or synagogue, to sing, "I will offer unto thee burnt-sacrifices of fatlings, with the incense of rams; I will offer bullocks with goats," it would have been a proper rite of the dispensation he was under, and a duty of his religion; and, besides, it might have been, and probably would have been, his determination to perform his word, before all the people, at the next festival, when the males were to appear before God. But when a christian sings this, he has no intention of ever performing it; nor does it at all belong to the dispensation he is under.

The cases are, therefore, entirely dissimilar, and the argument built upon them entirely overthrown. But again, in the above quotation, our author informs us, that the instruments remind, or instruct us, to call forth the voice of melody, &c. Let the reader then, soberly ask himself, whether he would be more ready to observe that instruction, if conveyed under the figure of a psaltery or harp; or in plain words, that require no accommodation, and which all will understand.

But our author quotes Dr. Ridgley, saying, "there is no essential difference, especially as to what concerns the frame of our spirit, between singing and reading. Therefore, it follows, that whatever psalm may be read, may be sung." Mr. M'M. says that Dr. Ridgley *has shown*, that whatever may be read may be sung, and that if it is not so, it will establish the unfitness of the Bible for reading, for if it is not suitable for singing, it is not for reading. The Dr. *has* so expressed himself, but he has not shown it, nor can any man show it until the distinction is abolished, between praising God and teaching men. If it is true, that what-

ever may be read, may be sung, then with Dr. Ely, we may sing, "Adam, Seth, Enoch," &c.

Perhaps, while on this subject, it may be best to attend to another heavy charge, of which our author tries to make the most possible. It is for saying, that for a christian to sing the songs in question, is to sing a falsehood, as he has no intention of performing what he says. As Mr. M'M. has used no little exertion, to alarm the piety of his readers on this subject, it requires the more attention.

Where Mr. M'M. has taken the liberty of making creeds for us, of which I may have occasion to speak hereafter, he gives "No. xiii. That to sing many of the Bible Psalms, implies a contradiction and cannot be done without falsehood.—Freeman, p. 18, Baird, p. 43." In another place, he says, "Verily, this objection, like the rest, makes sweeping work. Have the objectors forgotten, that ALL scripture is profitable?" &c. I say, in reply, they have *not* forgotten, that all scripture is profitable; but they have yet to learn, that a misapplication, or forced accommodation, was ever either *profitable* or *justifiable*. One that can preach *psalmody* from *Shibboleth*, may apply any scripture to any subject; but it is only by a sober and judicious use of the word of God that we can reasonably expect to find it profitable. With respect to the application of scripture songs, or the unseasonable use of *any* songs, Solomon says, "As he that taketh away a garment in cold weather, and as vinegar upon nitre, so is he that singeth songs to a heavy heart." Pro. xxv. 20. Nothing can express with more force, the necessity of songs being appropriate, than the above language, which is well illustrated by the case of the Jewish captives already noticed. The apostle too appeared to think it quite possible to "*change the truth of God into a lie.*" Nay, he asserts that this had been done. This we believe to be sometimes the case with respects to some of the truths contained in the Psalms. On this point I will add one other authority, which, if it will not fully acquit us, will, at least, I am persuaded, greatly palliate our guilt, even in the eyes of Mr. M'M. himself. This authority is one of his senior brethren, the Rev. Dr. M'-Leod, of New-York, and a member of the Reformed Synod. In his lectures upon the revelations, when combating the opinions of Woodhouse and others, who think that the

four Beasts mentioned in the fifth chapter of the Revelations, were angels; after offering some arguments in support of his dissent, says, "There is another consideration, however, which puts the question at rest. They are made to sing, chap. v. 9, a song, which in the mouth of any but redeemed men, would be a falsehood. *Thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and nation, and hast made us unto God kings and priests; and we shall reign on the earth.*" p. 56. Why does the Dr. say, that if the holy angels sing the song of the redeemed, they would sing a falsehood? precisely for the same reason, why cheerful songs do not suit a heavy heart—why the songs of Zion did not suit the captives at Babylon—and why the songs of the Jews, which contain ceremonial peculiarities, do not suit the exercises of a christian. But why is not Dr. M'Leod hunted down by his brethren, and particularly by Mr. M'Master, as a semi-infidel—as a virulent enemy of the songs of the Redeemer—and his language as profane and blasphemous? Nay, why does he not only exclaim, "Absit blasphemia," but exhibit charges against him, for the impiety, before his presbytery? Surely, if such language be as reprehensible as our author has attempted to represent it, no friendship, no brotherhood, should protect the man who will employ it—But the facts are far otherwise.

Mr. M'M. has shown his *ingenuity* by forming several questions for the "friends of human psalmody" to answer. I do not wish to employ contemptuous epithets, but, I really see nothing great in those questions. Some of them, however, are on this subject, and now rather fall in the way, viz. "Why must scripture songs, when sung, be assumed as expressing our sentiments and experience, and when read not be so assumed? Why does a particular circumstance, giving occasion to an inspired song, unfit it for social, public singing, any more than for social public reading? Why is that which is true when read, a lie, when sung?" Apol. p. 190. After remarking, as before, that there is an obvious and striking difference between reading for instruction, and offering up praise to God: and adding, that they in fact know little, concerning either of those exercises, who cannot and do not realize that difference; I will refer Mr. M'M. to the sacred

writers, and Dr. M'Leod, already quoted, for a more full and satisfactory answer. When he shall have learned, why the *captives* could, at *any* time, *refuse* to sing a *song of the Lord*—why the *angels* could not sing the *song of the Redeemed*—why the *apostle* could say that any one *could* change the *truth* of God into a *lie*? we shall be fully prepared to answer all those little questions.

The matter now comes to this point, the word of God teaches us in two ways; by precept, and by example. With respect to precept, I know nothing that is at all calculated to discourage us, from the practice we defend. Praise is enjoined upon *all*; “young men, and maidens, old men, and children:” but nothing, in the Bible, to confine us to express words. And the frequent calls, to sing *new songs*, and promises that they shall be sung, indicate something very different from a confinement to *old* ones. As to the opinion, that *new songs*, do not mean *new songs*, but old ones newly sung, it is a constraint upon language, that has nothing to justify it; but some names, and but few of them. Hence the Psalmist, on several different occasions, called for new songs, and actually sung them, and hence he is followed by some of the prophets with new songs, and the promise of them—and hence, the New Testament saints, from Matthew to the Apocalypse, expatiate in them.

Horne, who is a favourite witness for Mr. M'M. says, on Psalm xxxiii. 3, “Sing unto him a new song, play skilfully with a loud noise”—“Old things are passed away;” and the ideas of a christian are to be transferred from the old world, and the old dispensation, to the “new;” since, under the gospel, “all things are become new;” all men ought to become so, Rev. xxi. 1, 5. “Abilities of *every* kind are never so well employed, as in the service of him who giveth them.” See also on Psalm xcvi. 1. On Psalm xcvi. 1, he says, “New mercies demand new songs. And what mercies, what wonders, can be compared with those wrought by the holy Jesus?” &c. On cxliv. 9, he says, “In the mean time, as the Israelitish church praised Jehovah for the mercies already vouchsafed to the son of Jesse, so do we daily magnify, with voices and instruments of music, that salvation which God hath effected for us, by the deliverance of his son, our Lord, from death and the grave.”

Patrick says, on xxxiii. 3, "Let not ancient songs suffice you; but endite a new hymn, to testify your singular love and gratitude." Scott, another witness for our author, on cxlix. 1, says, "New mercies demand continually new songs of praise, to be sung in the congregation of the saints on earth, and in heaven. And the children of Zion have not only to bless the God who made them, but to rejoice in him as having 'created them in Christ Jesus unto good works, and forming them saints as well as men:' they should, therefore, express their gratitude in every way of which they are capable, and not only rejoice in his pardoning mercy, but likewise in his benign and equitable government." See also on all the places, where the phrase, "new song," occurs. Every judicious commentator, gives a similar view of the use we ought to make of the term in question.

We have seen what we are taught, by the practice of the former church, on the subject. On every important occasion, they made, or altered, songs to suit it, and would not use them when they did not; and were authorities of any use we might add greatly to those which have been given, to confirm these sentiments. One other, however, I will offer, as Mr. M'M. appears to place some weight on his opinion. It is Dr. Ridgley, who, in his body of Divinity, says, "But, inasmuch as the occasions of praise are very large and extensive, and therefore it may be thought expedient, to adore the divine perfections, in our own words in singing, in like manner as we do in prayer, considering the one to be a moral duty as well as the other, I will not pretend to maintain the unlawfulness of singing hymns of human composure, though some of much superior learning and judgment have done it."

Again, after disapproving of *some* kinds of hymns, he proceeds. "But if we have ground to conclude the composure, as to the matter thereof, and mode of expression, unexceptionable, and adapted to raise the affections, as well as excite suitable acts of faith in extolling the praises of God, it gives me no more disgust, though it be not in scripture words, than praying or preaching do when the matter is agreeable thereunto."

We have now considered the history of Psalmody, during the Mosaic economy, and it affords evidence, amply

sufficient, to satisfy every candid and unbiassed inquirer, that there were many songs in use, during that period, which were not considered as inspired; and that they were very particular in adapting their songs to the occasions of their praise. With this view, we will leave the Old Testament worshippers, in anticipation of the *new songs*, expected by the church when the "Redeemer should come out of Zion, to turn away ungodliness from Jacob."

Let the reader then review the evidence, from the history of Psalmody, both before, and under the Law, and see whether the demand of our author be not answered—whether it is not satisfactorily proved, that, under both the patriarchal and legal dispensations, hymns and songs, not in scripture, were employed—and whether, besides this, several of the objections and accusations, which have fallen in the way, have not been fully refuted. With all this, however, our *main support* is yet before us, viz. the practice and precepts of Christ and his apostles. In the next chapter, we shall have an opportunity of inquiring, what is the duty which they enjoin, or the principle to which they invite? By these, we are willing to stand or fall. In the example which they have given us, we desire to follow their steps.



CHAPTER III.

History of Psalmody during the age of the Apostles.

"Is it too much to demand of our friends who reason thus, some proof of the existence and public use, in the age of the apostles, of such hymns as they contend for? Of this, which should first be settled, it seems they never think." Apology, p. 38. "I request the objector, for *once*, not to quibble; and, again, *I demand evidence of the existence, in the apostolic age, of any other Psalms, and Hymns, and Spiritual songs, than those contained in the Scripture.*" Apology, p. 82.

It is very possible, we have not thought as profoundly, on this subject, as our author: such as our thoughts have been, however, we shall lay them before the readers,

and let them judge. Our author inquires, "is it too much to demand of our friends," &c. I say, no. Whatever evidence Mr. M'M. is willing to *give*, he has a right to *demand* as good; but he has no right to demand the highest and yet offer the lowest. So far, therefore, as I am concerned in this controversy, I pledge myself to yield the ground, to give up the question, whenever stronger evidence is offered against my sentiments, than I can produce in support of them. Supposing, therefore, that our author is as willing to offer good evidence, as to demand it, we will state what his demand is. He says, speaking of the book of Psalms, "Those who contend for its banishment, and the adoption of its rivals, can be justified only by passages of scripture which contain direct *precept*, plain, undoubted *example*; or at least some established *principle*, from which their conclusion necessarily flows.—We cannot be contented with gratuitous assumptions, or ingenious analogies, which have nothing to support them but human authority. We must have a warrant, decided and clear; a warrant which would be *indubitable*, and *satisfactory*, if all books, excepting the Bible, were banished from the church"—Miller in the Apology, p. 120. Such are the terms our author says he adopts, and will demand. With this demand I willingly and readily close. As to the expression, "those who contend for its banishment," it is only one of our author's bitter and slanderous expressions, and may pass until we come to that part of our work: but, the *evidence* we will now consider, and leave, with the reader, the opportunity of judging who best meets the terms laid down by Mr. M'Master.

According to the above terms, and the character of the evidence our author requires, *I demand evidence, decided and clear*, that ever either Christ or his apostles sung a Psalm of David. That they often referred to them, in their arguments, preaching and epistles, is not the point; but the proof, that they ever sung a *single one*, is now demanded. On this point we shall examine our author's statements—not his evidence, for he offers none.

When speaking of the first proselytes to christianity, he says, "These converts were peculiarly attached to their ancient forms, and to the sacred books which were so familiar to their minds. Had it been proposed to exclude

their inspired songs from their assemblies, and to substitute others of human device in their place, the whole church would have been convulsed"—Apology, p. 40. Any attentive reader might be surprised, at the proof Mr. M'M. *demand*s, and that which he *offer*s. He requires the very best, and that which he offers is a bare assertion, that by the adoption of a new psalmody, &c. the church would have been *convulsed*. I again pass by the *fling* about the *exclusion of the inspired songs*. The frequency of repetition does not make it a jot more *true*, and it may lie over again until further notice; but it may be proper to inquire, what light the scriptures throw upon the assertion of our author.

1. The Bible contains the most ample evidence, that the Jews were accustomed, from their existence as a people, that is, at least, from their going out of Egypt, to make new songs on new occasions, and yet we never hear of any *convulsions* among them.

2. The prophets, as we have noticed, and particularly Isaiah, promised a new song to the gospel church, and called upon all the earth to unite in it. From their former practices, therefore, these promises and the church's expectations, we have no reason to allege or apprehend, that any *convulsion* or excitement would at all have taken place.

3. When the morning of the gospel day dawned, Mary commenced the song, which was followed by that of Zechariah, the angels, and Simeon and Anna: but no *convulsion* of any kind took place. But it may here be objected, that these were inspired songs. This makes nothing to the point, unless they were received from the first as such; and if they were, the necessary inference would be, that God was not confining them to the songs of the former dispensation, when he gave them the aid of his Spirit, in preparing new ones.

4. Besides those already noticed, we find the multitudes on different occasions, as well as individuals, offering up their aspirations of praise, for the miracles Christ, or his apostles, performed in their behalf: as, in Luke vii. 16, "And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, that God hath visited his people." In Luke xvii. 15—

18, "And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks; and he was a Samaritan. And Jesus answering said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger." In chap. xviii. 43, "And immediately he received sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God." These, with the hosannas of the multitude, when Christ entered Jerusalem in triumph, as the Son of David, plainly declare that there was no danger of a convulsion, from the presentation of a new song of praise. On all these occasions, we do not hear of the least displeasure manifested, except; by the Pharisees, at the application of the ancient prophecy to Jesus as the Messiah. On a number of other occasions, praises were offered by the multitude, and no disapprobation expressed, by him or others: and the same observation may be made, respecting Acts iii. 8; 9, and iv. 21 et alibi.

This *convulsion*, therefore, which our author has so finely imagined, and described with such masterly and powerful effect, has no support whatever from scripture; but is merely the child of our author's own inventive imagination.

The next statement of Mr. M'M. which we shall examine, is, that Christ, and his apostles, sung the *Hillel*, at the celebration of the last passover before his death. Our author's words are, "In his own practice, our Redeemer himself gave his sanction to the social singing of praise, as an ordinance divinely appointed. After the institution of the *eucharistic* feast, he and his disciples sung an hymn: one of those comprised in the *Hillel*, that is, those psalms from the 113th to the 118th inclusive"—Apol. p. 15. Again, "Of the practice of the apostolic age, there can be little doubt. The Saviour, while yet with his disciples, set them an example, from which they were not likely to depart—the *Hillel* was sung by him and them," p. 40. And finally, "That the hymn sung by our Lord and his disciples, after the institution of the eucharistic supper, was a portion of that part of the book of Psalms, called the *Hillel* by the Jews, and which they usually sung at the paschal solemnity, is admitted as more than probable, by all except those individuals who may have some private purpose to

uphold by its denial." Our author, then, in a note, gives some *important* information, respecting the Hallel, in his usual manner of "we know;" and concludes with a question from Lightfoot, saying, that "He who could have inspired every disciple to have been a David—sings the Psalms of David." Apol. p. 79.

I have now laid before the reader, all the strength our author has brought forward on this subject: and I would ask, are these the arguments, of a man who demands evidence, that would *be satisfactory if all books but the Bible were banished from the church?* The reader will see, that the two first quotations, from pp. 15 and 40, are *sheer assertions*, without either proof or qualification. On the 79th page, he states it as *more than probable*, and to put down opposition, says, this is *admitted* by all except those individuals who have some *private purpose* to uphold by its denial. We are not informed what that private purpose may be, but doubtless will stand convicted of it, if we *deny* our author's gratuitous statements.

It is true, that several respectable commentators are of the opinion, that the Hallel was sung on the occasion in question. Gill and Whitby think, that if it had been a *new song*, the disciples could not have joined; but they never supposed that it interferes with the propriety of using a Gospel Psalmody. We will, however, examine this subject a little, and rather appeal to *evidence* than to names, although we might obtain a very respectable list of names, in support of our side of the question.

1. I think it particularly *strange* in a writer, who makes so much ado about *consistency*, to demand such *evidence* as he specifies, and offer a mere gratuitous *say so*, without an attempt at offering proof.

2. I think it no less so that any one should offer the case of the Hallel, as having any thing to do with the question at issue. Surely if the use of the Hallel, or Hallel, by our Saviour, be an example for our imitation, the observance of the passover, with which it was connected, must be an example also: but, if the passover were about to be abolished, by what rule of reasoning, would the Hallel be established by the same example. Logic is the most accommodating thing in the world, to our author and his friends. For the very same example and command of Hezekiah, and his

princes, which establishes the perpetual obligation, of "the Psalms of David and Asaph," has no effect in maintaining the authority of instrumental music: and the same example, of our Saviour, which abolishes the passover, establishes those Psalms, called the Hallel, which were sung with it; and not them alone, but the whole of that book in which they are found! This is logic with a witness! The example of Christ, therefore, in singing the Hallel, cannot possibly be any more our pattern, than his example in observing the passover; if associated in the observance, they must be associated in their continuance, or abolition. Thus far I have reasoned on the supposition that the Hillel was sung, on that occasion: but, I am now to offer some reasons why I think it was *not* sung.

1. The objection of some, that the disciples could not have joined in the exercise, if it were a new composition, appears to me perfectly frivolous; and might just as well have been offered against every song, which was ever sung, as they were not known until they were learned, and yet, it did not prevent the frequent introduction of songs, in the temple service, and on other occasions. How could the damsels have joined Miriam at the sea? Nay, how could Moses and all Israel have joined, according to this objection? Our Saviour, however, could have repeated the hymn, and they could have joined in singing it, as was done on other occasions.

2. The language of the text cannot be made to refer to any particular song, by any fair interpretation. The words are: "And when they had *hymned*, or having *hymned*, they went out to the Mount of Olives." No intimation is given of the matter of the hymn, whether old or new; and, I believe, there is no instance in the New Testament, of that term being used, when a psalm of David is evidently intended.

3. The Bible knows nothing of any Hillel, or Hallel, being sung at the celebration of the passover. Where the institution of it is recorded, in Exodus, there is no account of singing, of any kind, and certainly no command to enforce it. In the reformation which Hezekiah effected, the singing mentioned in the 29th chapter, was performed at the purification of the house of God, and before the observance of the passover. The next chapter until the 20th

verse, gives the history of the celebration of the passover; but not one word about singing. From the 21st verse to the end, it gives an account of the feast of unleavened bread, which followed the passover; and informs us that "the Levites and the priests praised the Lord from day to day, singing with loud instruments unto the Lord." In the celebration of the passover, by Josiah, it is stated that "they kept the passover at that time, and the feast of unleavened bread, seven days:" and also, that "the singers, the sons of Asaph, were in their place, according to the commandment of David, and Asaph, and Heman, and Jeduthan, the king's seer." In all this, there is no account of the Hillel, or any other song, being required in particular connexion with the passover. That singing was performed as the duty and privilege of the worshippers, we are not about to question: but it will be recollected, that the point now at issue, is the probability of our Saviour having sung the Hillel, rather than something new, or something else, at the celebration of the last passover; and it will, I think, be seen, that there is no data in scripture, for the assertion, either from the history of the observance of that ordinance, by the Old Testament worshippers, or by Christ and his disciples.

4. It now remains, that the account of the Hillel, and its observance, are no more than traditions of the elders, and we are at no loss to know how much respect our Saviour paid to their traditions.

5. Had the hymn he sung on that occasion been intended for an example to us, it would have been specifically declared; but the very fact of its not being revealed, indicates to the church of the New Testament, that she is not confined by particular examples, or to particular songs. These remarks we have attempted to draw from the Bible; but, if "all books but the Bible were banished from the church," where would be the Hillel, on which our author places so much reliance.

Our author also introduces Paul and Silas, with the same confidence, as exemplifying the use of David's Psalms. These are his words: "Hear a New Testament injunction: 'Is any merry? let him sing psalms.' The practice was exemplified by two illustrious heralds of the cross, Paul and Silas; and that in circumstances very un-

favourable to the exercise; it was at midnight, and when confined in the dungeon at Philippi." These instances are different times repeated, with a solicitude, to make them of weight in the argument, that betrays a conscious deficiency of evidence. Nothing is there, but the assertions of Mr. M'M. to lead the mind to any former psalm. The original words are literally, "Paul and Silas prayed and *hymned* to God," without giving the most distant intimation of the matter or words of their song. From the practice of the saints and angels, however, at the birth of Christ—from that of the diseased and maimed, on experiencing, or the multitudes on seeing the effects of his healing power—and from the practice of the multitude when He entered Jerusalem, with several examples recorded in the Acts of the Apostles, we are more manifestly led to the conclusion, that Paul and Silas expressed praise in language immediately adapted to the occasion, and flowing from the then state of their own minds, and the circumstances in which they were placed. This is the conclusion most agreeable to reason, and the history of the transaction.

The injunction of James is of an equally indefinite character. No allusion is made to any particular song, old or new. The original word is *psallito*, and literally signifies *let him sing*. Indeed this word would be of more force to establish the propriety of using instruments than the exclusive use of any particular book of psalms. The word signifies to sing, accompanied with a psaltery, or musical instrument, to be beat or struck with the fingers, or an instrument for the purpose. Forcing such texts, therefore, as these, into the service, shows a great dearth of evidence; if not something of a reluctance to yield to the plain meaning of the word; and, indeed, an author ought not so triumphantly to say, that we *never think*—so *confidently to demand evidence*, until he is prepared with much better, to support the position he defends. The reader must certainly see, that as to the Psalms of David, there is not a tittle of evidence that either Christ or his apostles ever sung one of them; but that a number of others were sung, we have the most unquestionable proof.

Probably about four years after the imprisonment of these servants of the cross at Philippi, Paul wrote his first

epistle to the Corinthian church. In this epistle he administered both reproof and instruction, respecting the gifts of the spirit with which they had been singularly favoured, and which they had so remarkably abused. In the prosecution of this design, 1 Cor. xi. 4, 5, the apostle, speaking by the spirit of God, says, "every man praying or prophesying, having his head covered, dishonoureth his head; but every woman that prayeth or prophesieth, having her head uncovered, dishonoureth her head; for that is all one as if she were shaven." That the *prophesying*, here mentioned, refers to the act of composing and singing songs of praise, is not only highly probable, but appears necessary to reconcile the above passage with another in the 14th chapter and 34th verse. "Let your women keep silence in the churches, for it is not permitted for them to speak; but they are commanded to be under obedience, as also saith the law." This being on the subject of public teaching, and the former respecting the offering of praise, is the reason of the restriction in the one case, and not in the other. Women were always permitted, or rather *required*, to join in acts of praise: we find that on many occasions, they led the chorus. Hence Miriam is called a prophetess, because she led the choir, at the Red sea; "And Miriam, the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels, and with dances." Ex. xv. 20.

Saul, too, is said to have "met a company of prophets, coming down from the high place, with a psaltery, and a tabret, and a harp before them." 1 Sam. x. 5, et alibi.

In the arrangement of the temple music, also, we find that "David and the captains of the host separated to the service of the sons of Asaph, and of Heman, and of Jeduthun, who should prophesy with harps, with psalteries, and with cymbals. Of the sons of Asaph, which prophesied according to the order of the king. Of Jeduthun, who prophesied with a harp, to give thanks, and to praise the Lord." 1 Chron. xxv. 1—3. On the same account it is said, "Zecharias was filled with the Holy Ghost, and prophesied, saying, blessed be the Lord God of Israel; for he hath visited and redeemed his people," &c.

On this subject Jennings says, "Thus the heathen poets, who sang and composed verses in praise of their gods,

were called by the Romans, *vates* or *prophets*; which is of the same import with the Greek word *prophets*, a title which Paul gives to Epimenides a Cretan poet, Tit. i. 12. This notion of prophets and prophesying may give some light to the following passage in the first Epistle to the Corinthians—1 Cor. xi. 5, Every woman praying or prophesying with her head uncovered, dishonoureth her head.” Antiquities. p. 178.

Mede says, “Perhaps their prophesying may here mean, (as we have shown it does mean in other places) praising God in psalms and hymns. And thus praying and prophesying are fitly joined together, these being the two parts of public worship, in which the whole congregation is supposed to unite.” Ant. p. 178.

Henry says, “Though the women might not preach, even by inspiration, because teaching is the business of a superior, yet she might pray or utter hymns by inspiration, even in the public assembly.” With these views respecting the prophesying of Zechariah, and *this text*, Guise corresponds. It therefore follows, that composing hymns was a well known practice in the Corinthian church, distinguished by the term prophesying.

The 26th verse, however, of the 14th chapter, is still more to the point—“How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation.”

Mr. M'M. in considering the sentiment, that our songs ought to be suited to our circumstances, and endeavouring to refute it says: “What does the argument lead to in such a case? that every one must bring a psalm and a doctrine suitable, as he supposes, to his own case. Then, indeed, we would find a practice corresponding with the sentiments of our objecting brethren; but at the same time, a practice condemned by apostolic rebuke!—‘How is it then, brethren? when ye come together, every one of you hath a psalm?’” Apology, p. 139.

We have, perhaps, said what is sufficient on this subject already, by shewing that the Jews endeavoured to make their songs appropriate—refusing to sing when they were not—and the same practice being adopted by the New Testament saints, justifies us in leaving our author

to settle the dispute with them, if they acted improperly. But, he says the practice was condemned by apostolic rebuke. What practice? The practice of making their psalms? The practice of making them appropriate to their cases? Neither the one nor the other. The apostle *rebukes* them for attempting to be all heard at the same time, or of expressing themselves in a language which was not understood. But to say that the apostle condemned them for having their psalm, is saying what the apostle does not say. If he disapproved of their psalm, he also disapproved of their doctrine—their tongue—their revelation—their interpretation. In other words, he rebuked in them the gift of the spirit. This, however, happens to be Mr. M'M's gloss upon the passage, and not the sentiment of the apostle, who did not either rebuke or discourage the exercise of these gifts, but the disorderly and ostentatious manner in which they were often displayed.

On this subject, Dr. John Edwards, of England, says, “The apostle here speaks of singing and praying by the immediate help of the Spirit; for at that time the saints at *Corinth* had so much of an extraordinary spirit, that they could endite psalms extempore. *When they came together every one of them had a psalm*, that is, they were able to compose a psalm by the special gift of the Spirit. It was used to utter extemporary hymns without any numbers and measures, such as the song of Moses and Deborah in the Old Testament, and of Zachery and Simeon, and Anna in the New.” Scott on the passage says, “When they came together, all who were endued with gifts, were ready eagerly to seize the opportunity of exercising them; so that one would begin to sing a psalm or spiritual song, another to discourse on some doctrine, or another to speak in an unknown tongue, another to declare some special revelation that had been made to him, or another to interpret what had been spoken. Thus several would speak at the same time, in different parts of the assembly; and while every one was more desirous to be heard and admired, than to hear and be edified, the whole scene became confused, and the great end of their coming together was overlooked.”

“Phophesy, in the Old Testament, doth often signify a divine afflatus, enabling him who had it to compose hymns

or psalms of praise to God, 1st Sam. x. 5, 1st Chron. xxv. 1; accordingly the psalm here mentioned, ver. 26, and the singing with the Spirit, ver. 15, 16, are the effects of the prophetic afflatus by which the christians of those times *taught and admonished one another in psalms, and hymns, and spiritual songs.*" Whitby in loc. "Those, who held some office in the church, were the regular qualified instructors in these religious meetings; and yet laymen had liberty to address their brethren on these occasions, the same as in the synagogues; also to sing hymns, and to pray, which, in truth, many of them did, especially those who were supernaturally gifted, not excepting the women." Jahn's Archæology, p. 504.

Numerous references might be offered on this subject; and there appears to be but one opinion, among commentators, with respect to the *fact* of the Corinthians composing their own psalms; and Mr. M'M. is the only writer of *note*, who applies the apostolic rebuke, to that practice. Their ostentation and disorder were the subjects of the animadversions of the Apostle.

About five years, perhaps, after the writing of this Epistle, the Epistles to the Ephesians, and Colossians, were written. Eph. v. 19, 20, and Col. iii. 16, 17, have given much labour to the polemics, which would never have been bestowed, had not favourite opinions required their aid. Were there no contest to be maintained, I apprehend there would have been but one opinion respecting the meaning of those scriptures. As it is, however, they present us with three distinct questions, which have occupied the attention of others, and now demand a share of ours. To what, in particular, does the term, *word of Christ*, refer? What is the extent of the phrase, *psalms, and hymns, and spiritual songs*? What is intended by *doing all in the name of the Lord Jesus*?

Mr. M'M. proves, with his usual facility, *what is not denied*, that the whole word of God is the word of Christ; and then comes to the following remarks: "Let all who deny this, take their future stand, at least with the semi-infidels of our day, and on that ground they shall be met. The songs of scripture, whether found in the Old or New Testament, are the word of Christ. That this should be denied by any who have subscribed the following dec-

laration, which every minister of the Presbyterian church has done, is only another, yet lamentable instance, of the inconsistency of man—‘Christ executeth the office of a prophet, in his revealing to the church, in all ages, by his spirit and word, in divers ways of administration, the whole will of God.’” Apol. p. 126.

The reader would unquestionably suppose, from the above remarks of our author, containing the charge of semi-infidelity—a challenge to meet us on that ground; and his lamentations for the inconsistency of some, nameless persons, who have subscribed the above declaration, that, at least, some members of the Presbyterian church, and ministers of her communion, have denied, that the whole word of God is the word of Christ. Nothing, however, is farther from the truth. I think I may with confidence assert, that there is not such an instance to be found in the connexion of the Presbyterian church, and the assertion of it, by our author, *is only another, yet lamentable instance, of the inconsistency of man.* If, however, the reader will attend to this subject, he will soon find that the above remarks possess a little of the deceptive character. None deny, that the whole word of God is the word of Christ, but many deny that the apostle in the epistles to the Ephesians and Colossians, already noticed, *intended the whole*, by that term. The first of these propositions, we admit; the latter, we deny. The reader will, therefore, attend to the following remarks:

Our author says, “The songs of scripture, whether found in the Old or New Testament, are the word of Christ.” Now, if so, how can the author and his friends confine the meaning of the apostle to the book of Psalms. If all are intended by the word of Christ, all ought to be used according to the command of Christ—of course, our songs of praise ought to be taken from all. This explanation of our author would, I apprehend, correspond more with the practice he opposes, than with that which he defends. It is another curious specimen of *consistency*, to explain the word of Christ, as referring to the whole word of inspiration, and yet from that derive an argument that the apostle only meant the Psalms of David. I think, therefore, it is fully manifest, that our author’s premises are much too broad for his conclusion: or, rather, the

conclusion is narrowed down quite too much for the premises; and that they would afford his opponents a much stronger argument, than they can afford to himself.

I now venture the opinion that, in the place in question, the apostle did not intend either the New or the Old Testament, by the term *word of Christ*. As this may appear new, to many of my readers, I request their attention to the following considerations:

I believe it was not intended to refer to the Old Testament, because, at that time, the Bible was only to be obtained in two languages, Hebrew and Greek. In the time of Ptolemy Philadelphus, the Jewish scriptures were translated into Greek, although many of the learned have thought that no more than the five books of Moses, called the Pentateuch, were then translated.

This opinion appears to be countenanced by Josephus, who says, "Let it not be understood that this great king had all the copies given him entire, but only such of them as respect our laws; and were delivered to him at Alexandria by the interpreters that were sent with them thither, to that purpose." Ant. p. 2.

In a discourse, prefixed to the same work, we have the following statement: "The *Hebrew* of the *Bible* was at and after the time of our *Saviour*, a *learned* language, and not understood but by scholars: the common language of the Jews being at that time Syriack intermixed with Chaldee: and there was no usual reading of the *Law* in Hebrew, in the synagogues, without an interpretation of it, which they read also." The Samaritans rejected the Hebrew prophets, and their Bible contained no more than the *five books*. It appears, however, that if the seventy translated the pentateuch only, the remainder of the Bible was translated by some others; for, at the coming of Christ, the Greek was the language in which it was principally read. The Hebrew language, therefore, had become a dead letter to the people, and the Bible was only to be found in that and in Greek.

Again. It was more than a thousand years after this, before the art of printing was discovered or invented. Copies of the Bible when procured, were written out by hand at a great price, and although copies were generally

procured for the synagogues, yet we hear very little of their being in private families.

Besides all this, the people of that age had not the advantage of education that we enjoy in the present age of the world, and very few indeed could read their books in their own language. Those, therefore, who now enjoy the advantages of education and printing, can form scarcely any adequate conception of the scarcity of books, and how few could use them. Indeed, if in this age of printing and Bibles, so many thousands are still destitute of the scriptures, what must have been the scarcity of that age of ignorance and poverty.

Now, of all the languages spoken on the day of Pentecost, Acts ii. 8—11, the Bible was read in only one. And how scarce it was, may be farther seen from the fact, that about the close of the second century, and more than one hundred and fifty years after the crucifixion of the Redeemer, Melito, bishop of Sardis, took much pains to collect as well as ascertain the number and order of the sacred books. On that occasion he addressed Onesimus as follows:—

“*Melito to Onesimus, greeting:* FORASMUCH as out of your great love to, and delight in the holy scriptures, you have oft desired me to collect such passages out of the law and the prophets as relate to our Saviour, and the several parts of our christian faith, and to be certainly informed of the books of the Old Testament, how many in number, and in what order they were written, I have endeavoured to comply with your desires in this affair. For I know your great zeal and care concerning the faith, and how much you desire to be instructed in matters of religion, and especially out of love to God how infinitely you prefer these above all other things, and are solicitous about your eternal salvation. In order hereunto, I travelled into the east, and being arrived at the place where those things were done and published, and having accurately informed myself of the books of the Old Testament, I have sent you the following account.” Cave, p. 342; Mosh-eim, vol. 1, p. 184; Milnor, vol. 1, p. 244. Here follows a catalogue of the sacred books, which is the same as that now in our Bibles, except, that Nehemiah was included in Ezra, and Esther was wanting.

This was the first catalogue of the Old Testament books, made by any christian writer, although it was so long after the time of our Saviour, which demonstrates the scarcity of copies at that period. This is further confirmed, by the fact of Melito having to travel into the east, viz. into Judea, in order to procure them. Sardis, of which Melito was bishop, is situated about one degree N. E. of Ephesus, and about a degree and a half a little N. of E. from Colosse and Laodicea. Three of these places are numbered among the seven churches of the Apocalypse. Instead, however, of obtaining the sacred scriptures in this part of the church, Melito, at the close of the second century, had to travel into the land of Judea for that purpose.

Now, when we have the practice of believers, from the song of Mary and others, about the time of Christ's appearance—of the multitudes and those who were healed—of the Corinthian and other churches, who composed and brought forward their psalms of praise, all placed before us, as examples of the practice of the disciples on that subject—when we have seen christianity arising in Judea, and spreading forth that light which immediately radiated through Asia Minor, Thrace, Macedonia, Greece, Italy, Lydia, Egypt, Chaldea, Elymai, Mesopotamia, Syria and Arabia, and reflect, that, among the languages spoken in all these countries, and other places where the gospel was spread, in the first century, the Bible was only to be found in the Greek—and, when we have seen, that such was the state of ignorance in that age, that few could even read their vernacular tongue, can we, for a moment, persuade ourselves, that, under such circumstances, the apostle referred the disciples at Ephesus and Colosse, to the Old Testament, as the word of Christ, from which they were to extract their songs of praise? Certainly not.

Again. It is very obvious that it was not the New Testament, to which the apostle had reference. Of the New Testament considerably less than the half was then written, according to the generality of chronologers, and several parts, of what was then extant, were as yet in very few hands. Being, therefore, recently written, an epistle in one place and a gospel in another, it is not even supposable that the apostle did refer to it, unless he had some allusion to the epistles he was then writing, as that *word of Christ*,

which was to dwell in them, and from which their praises were to be drawn.

Finally. I believe, that, when the apostle employed the term *word of Christ*, he intended expressly *the gospel* which he called *the word of faith—the word of the gospel—the word of God—or the word of Christ*, as it occurred. When the writers of the New Testament referred to the Old, it was by the terms or phrases, *the scriptures—as it is written—as saith the prophet*, &c. Both these modes of expression are exemplified in Acts, xvii. 11, “These were more noble than those of Thessalonica, in that they received the *word* with all readiness of mind, and searched the *scriptures* daily, whether these things were so.” Here, as in other places, the preached gospel is termed the *word*; but the Old Testament the *scriptures*. This will more fully appear, from the following catalogue of texts, where the term *word* occurs, and which might have been greatly increased had it been necessary. Those, however, who will not be satisfied, with the examination of what is offered, would not be more so if the number were increased. See then Mat. xiii. 19–23; Mark iv. 14–20; Luke v. 5, xi. 28; John xvii. 20; Acts iv. 31, vi. 2, 7, viii. 25, x. 36, 37, xii. 24, xiii. 7, 26, 44, 46, 48, 49, xv. 7, xvi. 32, xix. 10, 20, xx. 32; Rom. x. 8; Gal. vi. 6; Phil. i. 14, ii. 16; Col. i. 5; 1st Thes. i. 5, 8, ii. 13; 2d Thes. iii. 1; 1st Tim. v. 17; Heb. xiii. 7; 1st Pet. i. 23, 25; Rev. i. 2, 9, vi. 9, and xx. 4. When it is farther considered, that, although the scriptures were at that time accessible to so few, the preached word was, by the gift of tongues, addressed to every nation, in their own language in which they were born—Whether then is it most reasonable, that the apostle referred to the *word of the gospel*, which every one had the opportunity of hearing, or the *written word* which very few had the privilege of reading. If these texts are honestly examined, and the other considerations suggested, are candidly weighed, I am fully convinced the reader will see, that in the epistles before us, the apostle had not any positive reference to the *written scriptures*; but to *the gospel* which they had preached. Of this he says, “Let the *word of Christ* dwell in you richly, in all wisdom,” and by this they were required to admonish one another, in their songs of praise.

Should it be thought to interfere with this view, that the Jews were required to search the scriptures—that the Bereans were commended for their industry in that exercise—that Timothy understood them from his childhood—and, that Peter speaks of the scriptures, as, a more sure word of prophecy, and of some who wrested the writings of Paul to their own destruction; let these things be considered. That we have admitted, that the Jews had the scriptures among them, and were in some degree conversant with them—that the Bereans were Jews, who had the ancient scriptures in their synagogue—that Timothy was the son of a Jewess, who appears to have taken special care of his education, and whose faith, with that of his grandmother, is commended by the apostle—and that those, who were mentioned by Peter, inhabited that region to which nearly all the epistles of Paul were addressed, and spoke the Greek language, into which the Old Testament had been translated, and in which the New was written. All this, therefore, does not in the least affect the truth, of the want of the scriptures, in the other languages; the scarcity of them in that tongue in which they were found; nor yet, the fact of general ignorance of letters, and general incapacity to read the word of God in *any* language. Finally. Our sentiments are more fully confirmed, by the apostle, in the following words, Heb. xiii. 7, 8, “Remember them which have the rule over you, who have *spoken* unto you the *word of God*, whose faith follow, considering the end of their conversation,” &c. It is the *word of God preached*, which they are required to *follow*, and so it is in the place in question.

The next question is, are we to consider the phrase, “Psalms, and hymns, and spiritual songs,” as applying, *exclusively*, to the Psalms of David, or are we to understand these words, as applying, indefinitely, to any sacred poetry, ancient or modern, which is scriptural in its doctrines, and suited to express the exercises of the people of God. The first opinion is that of our author and his friends: the latter is ours. We may be permitted too, to express our conviction, that, there would be no dispute about these words, were there not a favourite position to maintain. The very form of the words point out their design, and no such phraseology having been before employed, in speak-

ing of any part of scripture, it is extraordinary that ever they were supposed to have a special reference to the Psalms of David.

Brown, in his Dictionary of the Bible, says, "Psalms may denote such as were sung on instruments; hymns such as contain only matter of praise; and spiritual songs such as contain doctrines, history, and prophesy for men's instruction." This author, it is true, leans to the opinion that it is only in the ancient Psalms that we are to look for these three kinds of poetry.

It is not by any means denied, but the Psalms would bear such a division; but, did any such division ever obtain among the Jews? were they ever accustomed to designate them by such a phraseology? did ever Christ or his apostles speak of them by these denominations? If not, why should the apostle adopt this singular distinction, when speaking of the same collection? These questions, we think, will be answered only in one way, by a mind free from previous bias. To make this as plain as possible:—When Christ, or his apostles, spake of the Psalms of David, they uniformly employed language that could not be misunderstood, as may be seen in the following, as well as in other texts of scripture: Math. xxii. 43; Mark xii. 36; and Luke xx. 42, "David himself saith in the book of Psalms." Luke xxiv. 44, "All things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me." Acts i. 16, "This scripture must needs be fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas." Acts ii. 34, "For David is not ascended into the heavens: but he saith himself, 'The Lord said unto my Lord, Sit thou on my right hand.'" xiii. 33, "It is also written in the second Psalm, Thou art my Son; this day have I begotten thee." Heb. iv. 7, "Again, he limiteth a certain day, saying in David, 'To day after so long a time,'" &c. &c.

Several of these expressions, particularly the two last, were used, by the apostle whose language we are considering, some before, and some after the writing of these epistles to the Ephesians and Colossians. Why then, if he intended the Psalms of David, and them only, did he depart from the usual mode of expression, without any necessity? Why did he introduce, what I must still call a tautology, by

adding hymns and spiritual songs, when the word, *Psalms of David*, would have been better understood. The reason, obviously was, that the design was not the same. He had no intention of making any particular reference to that book, and he formed his language accordingly. Mr. Brown modestly says, "*Psalms may denote,*" &c. but our author, who does not make statements by halves, has discovered that "*may means must.*" He therefore makes the assertion without any qualification or hesitation.

He goes on to say, "Although, in the exposition of these terms, among reputable writers, there are some faint shades of difference, yet all unite in opposition to the idea, that a *hymn*, and spiritual song, must mean uninspired compositions," p. 127.

I believe, indeed, no writer of respectability, says the words *must* mean human, or uninspired composition; but I believe also, it will be found, that the most respectable commentators, unite in the opinion, that they *do* mean such, as well as any other. Nay, I believe that these terms cannot be shown to be used, in the New Testament, where an inspired song is evidently intended. Scott says, "They should substitute in the place of the loose odes and songs of the Gentiles, or other trifling conversation, the psalms and hymns of the sacred scriptures, and such spiritual songs, as pious men composed, on the peculiar subjects of the gospel; and according to the doctrine of truth." Scott on Eph. v. 19.

Whitby says, "According to the ancients, he exhorts them to sing by the gifts given them by the Holy Ghost, of which, one is the word of wisdom; and this exposition is confirmed by the parallel place, Eph. v. 18, 19: *Be ye filled with the spirit, speaking to one another in psalms, and hymns, and spiritual songs.* Now, these gifts being chiefly exercised in their assemblies, where especially they did sing in the spirit, 1 Cor. xiv. 15, 16; and every one had his psalm and his doctrine, ver. 26. I conceive these spiritual songs, in which they were to teach and admonish one another, may refer chiefly to their assemblies, then managed by their prophets, in which they met together, for that end. So Pliny doth inform us, that "the christians used to meet together on a certain day, and sing an hymn to Christ, as God." Whitby on Col. iii. 16.

Henry, on these verses says, "By *psalms* may be meant David's Psalms, or such compositions as were fitly sung with musical instruments. By *hymns* may be meant such others as were confined to matter of praise, as those of Zecharias, Simeon, &c. *Spiritual songs* may contain a greater variety of matter, doctrinal, prophetical, historical," &c. And again, "religious poesy seems countenanced by these expressions, and is capable of great edification."

With these, it will be found that commentators in general unite, and the reason is, that this is the most natural and scriptural exposition of these words.

Mr. M'M. says, "It is fair in us, if *psalms*, *hymns* and *spiritual songs* are really found in the Bible, to conclude, that the apostle intended them, rather than the imperfect effusions of well designing men," page 126. And again, in a note in *his usual style*—"Rarely has it been found, that writers have presumed more on the ignorance and credulity of their readers, than in the confidence with which it is assumed, that when the scripture makes mention of *hymns and spiritual songs*, human composures, and not those of divine inspiration, must be intended." As to the *rude language* of our author, we lay it aside, with other expressions of the same character, and observe, that it does really appear to us, that the assumption is exclusively his own. He offers no evidence, but "it is fair to conclude," &c. It will be the province of the reader, however, to determine for himself, whether we have offered nothing better than assumption on the subject, or if our opponent has offered any thing of greater weight.

I think, however, it has been shown, that *new songs* were promised to the church, in the days of the Messiah—that they were sung on account of his birth—miracles—triumphant entry into Jerusalem, and by his disciples and churches after his ascension.—It has been shown that languages were numerous, the people unlearned, and copies of the scriptures exceedingly scarce indeed, until several centuries after this time. Is it then a *fair conclusion*, that under all these circumstances, the apostle intended to confine the church to the psalms of the Old Testament, which an immense majority could not procure, or use them if obtained; and that too by the use of terms he had not

been accustomed to employ when speaking of those psalms? Certainly not.

But further: As our Saviour appears* never to have discouraged, much less forbidden a *new song*—never, that the scriptures inform us, united in singing an old one—if the apostle intended now to begin the restriction, and confine the church to the old system, was it not requisite, that his language should be of the most perspicuous and pointed character, so that there should be no doubt left on the minds of worshippers. Indeed, considering the practice of the church, from the beginning, nothing less than the most plain declaration, that no other than the psalms of David must be sung in the worship of God, to the end of the world, would have been sufficient to answer the design of such a prohibition, as our author and his friends have defended. Was there then, nothing more to support our sentiments than the indefinite mode of expression the apostle employed, I would be satisfied that no such restriction was designed. But we have seen, that much is offered, which ought not only to protect us from the charge of *confident assumption*, and of relying on the ignorance or credulity of our readers; but convince our opponents that the truth is with us.

There is, however, another consideration, which must have weight with every candid mind. The scriptures although intended for general use in the church, were, generally at first, written with a view to some particular occasions, and adapted to those occasions. This was, perhaps, pre-eminently the case, with regard to the Epistles of Paul, and no less so in respect of those to the Ephesians and Colossians, than any other. Indeed, the history of those places, well written, would be a striking illustration of the language of the apostle to them. Ephesus, and the cities of Asia Minor, of which it was the chief, “walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries,” 1 Pet. iv. 3. In Ephesus, in particular, they had their *Bacchinalia*, a festival in honor of the god Bacchus, who had given them the vine; in this they spent the night in drunkenness, and songs, and the most detestable debaucheries. They sung *Evoi Saboi, Evoi Bacche*, with other idolatrous and obscene songs. They had another nocturnal festival called *Elusinia Sacra*, in which cer-

respondent licentiousness was indulged. They had many impure songs, of which one was entitled *Phallika asmata*. Of these practices the apostle, in the chapter in which he inculcates the use of spiritual songs, says to the Ephesians: "Have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret." Eph. v. 11, 12.

They had also another nocturnal festival, of which Cave, in his biography, gives the following account: "The Ephesians were a people of great looseness and impiety; their manners were wanton and effeminate, profane and prodigal. They were strangely bewitched with the study of magic and the arts of sorcery and divination; miserably overrun with idolatry, especially the temple and worship of Diana, for which they were famous through the whole world. Among the many idolatrous festivals, they had one called KATAGOGION, which was celebrated after this manner; habiting themselves in an antic dress, and covering their faces with ugly vizors, that they might not be known, with clubs in their hands, they carried idols in a wild and frantic manner up and down the most eminent places of the city, singing certain songs and verses to them; and without any compassion or respect either to age or sex, setting upon all persons that they met, they beat out their brains, glorying in it as a brave achievement, and a great honor to their gods." Cave, 146.

The historian then proceeds to state, how the evangelist Timothy lost his life, by boldly reproofing and attempting to persuade them from their folly, and wickedness, in one of these processions. They beat him with their clubs so that he died in three days. In respect to these practices the apostle exhorts them not to indulge in them, as the heathen or gentiles, "who know not God;" to avoid the *works of darkness*, and to *put on the armour of light*." Wherefore he saith "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." Eph. v. 14. These words Heumannus alleges to have been a quotation, from "one of those hymns, or spiritual songs, which were in common use in the christian church, in those times, and which are mentioned by the apostle in a subsequent passage, 'Speaking to your-

selves in psalms and hymns and spiritual songs.?" Eph. v. 19. This author observes, that it consists of three metrical lines :

Egeirai O katheudon,
Kai anasta ek ton nekron,
Kai epiphausei soi O Christos." Jen. Ant. 376.

"Awake thou that sleepest,
And arise from the dead,
And Christ shall give thee light."

From these facts, I think it abundantly plain, that the object of the apostle was, to contrast the indecencies of the gentiles, and particularly, the idolatrous and obscene rites and revels of the Ephesians and the Colossians, with that spiritual joy and gladness they ought to cultivate; and instead of practising in songs and mirth, of the above character, they ought to expatiate in hymns of grateful praise to God. With respect to the opinion of Heumannus, I would make two remarks. First, that such hymns or spiritual songs were in *common use in the christian church, in those times, is his testimony*. Secondly, that the above lines were taken from one of them, is *his conjecture*. The supposition, to say the least, is not improbable, as I apprehend that prose writers seldom *happen* to write poetry without design; and as they are really a quotation, and there is not such a verse in the Bible, it is by no means unlikely, that Heumannus is correct. But not wishing to rest on conjectures, I refer chiefly to the fact he states, of such hymns being *in common use*. All these things go to refute the opinion, that there was any design by the apostle, or by the spirit which inspired his language, that the church should be then, or at any time confined to the Psalms of David; or to any particular catalogue of songs, in his worship.

With these views, the most approved commentators accord, as we have shown in several instances, and, although it may not appear necessary, we will present our readers with one more to the same effect, from the evangelical Scott, on Col. iii. 16. 17—"Their idolatrous neighbours had laid up in their memories songs in praise of their base deities and corrupt practices, which they used, on every festive occasion, and when they met together for social intercourse, nay, for amusement and recreation when alone. This, in fact, has always been

the case in every country; and the popular songs have an immense, but, generally, a most pernicious effect on the people. They are learned in early life, and not soon forgotten, and often are considered proverbial or oracular. Let then christians, excluding those polluting vanities, labour to get their memories and minds richly replenished with hymns and songs of praise to God, and of every kind *which are suited to prepare them for the worship of heaven, and to anticipate its joys*; and let them use these hymns and songs constantly, not on public occasions alone, but in social meetings also; and even when alone, in their houses, or journeying, and indeed in any other situation."

Let the reader now, carefully and candidly, examine the evidence offered—compare it with what has been proposed, from the opposite side—then determine on which side lies the weight of proof, and which relies most on confident assertions, and gratuitous assumptions. It may not, however, be too much for me to say, that my own impression is, that the evidence is not only thus far sufficient; but conclusive and indeed unanswerable. This evidence, owes nothing to the writer, it stands conspicuous on the pages of inspiration; and, in the examples of the Redeemer himself, of his followers, and of the churches which he purchased with his blood. While these lead the way, we need not fear to follow, in our "psalms and hymns and spiritual songs, singing in our hearts to the Lord." We come now to that part of the question, where I consider its strength to lie. Although I consider the evidence, already adduced, as abundantly sufficient, to establish the *privilege*, or *right* of the church, as to her songs of praise; I believe that the evidence afforded, on this part of our subject, not only defends the *right*, but, prescribes the *duty* of the church, and of worshippers, to present their praises *explicitly*, in the *name* of the *Lord Jesus Christ*: in such terms, or language, as is not to be found in the Old Testament. This opinion I found principally on the three following texts of scripture. Namely: "giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ," Eph. v. 20. "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him," Col. iii. 17. "By him therefore let us offer the

sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name." Heb. xiii. 15.

Here are three texts, from three of Paul's epistles, which not only allow the *privilege*, but enjoin the *duty*, of offering our praises, and performing every other exercise, in the *name* of the Lord Jesus. To ascertain, therefore, how other exercises are performed in his name, will aid us much in settling this question; and to effect this is our present object.

Mr. M'M. says: "Are you prepared to admit, that, if we adhere to the book of Psalms, we cannot be said to do any thing in the name of the Redeemer. Did, then, a strict adherence to the doctrines of this book, which so abundantly testifies of Christ, lead the worshipper to an absolute God—a consuming fire? Was not Messiah, since the fall of man, the only way to the Father? Call now, if there be any that will answer thee; and to which of the saints wilt thou turn? Who of them was ever, in person or in worship, accepted through any name but that of Christ? Did they not, under every economy, contemplate him *as wounded for their transgressions*? In their sacrificed victims, devout worshippers, by faith, beheld *Messiah*, the Christ, *cut off, but not for himself*."

It is remarkable with what front these writers could, in various forms, repeat, that "there is no distinct mention of the Father, in the book of Psalms, as a distinct or special object of devotion." Had an aversion to this book prevented them from reading the second Psalm? Who is it that says, *Thou art my son*? And to whom is the address made? Yes, yes; the doctrine of the trinity was well known to the approved worshippers of God, from the first, and is very distinctly exhibited in many a Psalm." Apol. p. 102.

Before entering, fairly, into the consideration of this text, above quoted, I will make two remarks, on the quotation from the Apology. First, then, does our author *really* believe, that, "an aversion to the book of Psalms" has prevented *a single individual*, of those to whom he refers, from reading the second, or any other Psalm? I think there is little risk in saying, that he neither *does* believe, nor *can* believe, any such thing—and that the rude expression, *with what front*, and the slanderous *gird*, of a-

version to the book of Psalms, are only expressions of the bitterness of his spirit, which, as we do not intend to retort, so they are purposely passed without farther remark, and left to the sober reflections of his own conscience. Secondly; were it not that I have desired, and resolved, to conduct this inquiry without imitating, or even approaching, the rudeness of our author's language, I would have long since complained, that his arguments are not only unfair, but often insidious. Of this, we have a specimen, in the quotation I have just made. The argument, on one side, is, that the ceremonial form, of some of the Psalms, unfits them, for the plainness and spirituality of the present dispensation. Mr. M'M. says, "Did, then, a *strict adherence to the doctrines of this book*, which so abundantly testifies of Christ, lead the worshippers to an absolute God—a consuming fire?" This would make the impression on the minds of his readers, that those, against whom the author writes, are opposed to the *doctrines* contained in that book. But nothing is less true, and, our author's argument, thus far, is lost, as there is no dispute about doctrines contained in the Psalms. Nay, I believe that those, whom he vilifies, are at least as cordially attached to the *doctrines* of that book, as he is himself.

Who it is, that *denies* the doctrine of the trinity to have been known to the approved worshippers of God, from the first, I know not; but, I believe, that our author cannot designate the writer, in our connexion, that has so expressed himself. Such charges, ought not to be lightly made, nor without good evidence to support them; but whatever may be the principles of Mr. M'M. his practice is of a different cast, from what *we* think candid. But, while we *admit*, the doctrine of the trinity to have been known to the ancient church, we *deny*, without hesitation, that the *application* of that doctrine, to the man Christ Jesus, as united to the second person of the trinity, was thus known. To the ancient church, the prophesy declared, "Behold, a virgin shall conceive, and bare a son, and shall call his name Immanuel:" but, to the gospel church, the individual stands owned and honoured, by a messenger from heaven, declaring, "Behold, *thou* shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS." The *prophesy* declared, unto us a child is born, unto us a

son is given: but the *accomplishment* is announced, by the celestial messengers, "Unto you is born *this day*, in the city of David, a *Saviour*, which is Christ the Lord. Ye shall find the *babe* wrapped in swaddling clothes, lying in a manger." But, at the river Jordan, he stands, more fully confessed, by his forerunner, as the Lamb of God—By the dove-like descent of the Spirit upon him—and by a voice from the excellent glory, saying, "This is my beloved son." Although then, the ancient prophecies, predicted the time, place, and circumstances of his birth—the actions and events of his life—the manner and purpose of his death, they *were not*, and *could not* be applied to him, in his *new* and *proper* character, until his appearance in the flesh. Indeed, we find, even those who were waiting for the consolation of Israel, had no proper conception of his character or work. But, what is still more to the purpose, and indeed, would itself decide the question; if the belief of the ancient prophets, or singing the ancient psalms, constituted an acknowledgment of the Lord Jesus Christ, as the Messiah, the Jews were certainly entitled to the credit of owning him; for they did both: but, as their enmity was undisguised, it is obvious, that, in *doing* any thing in his name, something more was intended, than could be expressed by ceremonial observances of any kind. It is moreover, abundantly evident, that the apostles viewed the difference, as not only great, but essentially important, between an acknowledgment of the ancient prophecies, or the use of the ancient psalms, and an acknowledgment of the Lord Jesus Christ, as the true and proper Messiah, of whom the prophets spake. "Believest thou the prophets? I know that thou believest." Yet he believed not in Christ. If by the use of the ancient prophets, or psalms, they owned the Messiah, and approached God by him, what was the use of a large proportion of the New Testament? or why were the gospels or the epistles written? Was not the great object of their writings, to prove to the Jews, by the *psalms and prophets*, which they *owned*, that, the Lord Jesus Christ, whom they *disowned*, was the great object of those prophecies? How then can Mr. M'Master, or any other person, persuade himself, that, in the use of these prophecies, or psalms, they perform any act of worship, in the *name of Christ*, when

they only act in common with the Jews, who hated that name? That Christ was to come, *they believed*; but, that Jesus was the Christ, they *denied*, and to prove that Jesus was the very Christ, the apostles preached, and wrought miracles, and wrote gospels and epistles. The application, therefore, of the prophecies, to Jesus Christ, is a *peculiarity* of christianity. Indeed, it required no exertion, or self denial, in the Jews, to believe in the Messiah of the prophets and Psalms, as every one could form their own opinion of his person and character; but to believe that the DESPISED NAZARENE was *he*, required many and great exercises of self denial and humility.

Considering, therefore, the prepossessions of the Jews, it was absolutely necessary, that an acknowledgment of Christ—an approach to him in worship—and a coming to God by him, should contain an *express* acknowledgment of him, by those *names*, and *titles*, by which the messengers from heaven, announced him to the world. His name *shall be called* Jesus, *not has been*; he is, therefore, to be owned and worshipped, by *this new name*. Says the apostle, “Whatsoever ye do in word or deed, do *all* in the name of the Lord Jesus, giving thanks to God and the Father *by him*.” Why in the *name* of the Lord Jesus? Because the angel Gabriel declared from heaven, that his name shall be called Jesus, and the apostle requires us to do all in this *name*; but why will not Saviour and Redeemer answer the same purpose as they are of the same import, and are found in the prophets and in the Psalms?

Reader, take your choice of the directions, whether you will follow Gabriel and Paul, in offering your praises *expressly* in his name or, those who teach you to perform it by ceremonial allusions. But, perhaps, the manner in which other duties and exercises were performed, in the *name* of Christ, will aid us, in ascertaining the manner, in which his name ought to be used, in the exercise of praise.

1st. Confessing Christ, was made the test of discipleship, by the Saviour himself. “Whosoever, therefore, shall confess me before men, him will I confess also before my Father which is in heaven.” But whosoever shall deny me before men, him will I also deny before my Father which is in heaven,” Math. x. 32, 33; Luke xii. 8, 9.

The very reverse was the test of Judaism.—“The Jews

had agreed already, that if any man *did confess that he was Christ*, he should be put out of the synagogue," John, ix.

32. Is there any thing more necessary to demonstrate, that singing former psalms was not at all considered, as, either *confessing*. Jesus as the Messiah, or performing their devotions in his name; neither did they constitute that confession of him, which christianity required. The Jews with all their belief in the *prophecies* and use of the *Psalms*, *denied him*; but the disciples, and the multitudes, in the use of their new *hosannas and praises*, *confessed him*.

But to confess Christ signifies also to praise him, and when the apostle requires all to be done *by him, to him, and in his name*, there is no exception respecting praise. Indeed, this was the very subject, on which he principally expatiated, when he required so explicit a recognition of him, in our devotions.

Praise, as every one knows, who has the least acquaintance with the original languages of scripture, is taken from a word that signifies, *to confess*. Hence, *Jude or Juda, Jah Jah, I will confess Jehovah*, therefore, she called his name *Judah*, that is *praise*. See Gen. xxix. 25,* "Therefore will I give thanks unto thee, O Lord, among the heathen, and I will sing unto thy name;" is, by the apostle rendered; "For this cause I will *confess* to thee among the Gentiles, and sing unto thy name." Compare, 2d Sam. xxii. 50, Ps. xviii. 49, and Rom. xv. 9. In like manner the Greek word which is translated giving thanks, in several places signifies also, *to confess*. Thus in Heb. xiii. 15, "Giving thanks to his name;" is, in the margin, rendered *confessing to*. In whatever way then, we confess, whether by our praises or otherwise, we are to use his name explicitly, without any ceremonial disguise. Indeed, the writings of the apostles are examples for our imitation, in respect to this use of his name, as the repetitions are so frequent, on every subject, as to show how full *they were, and we ought to be*, of him—how much he ought to be in our hearts, in our tongues and in all our actions.

* In this and in a few other places I would have given some quotations from the original languages, but we have no types in this place of those characters. It is, however, little to be regretted, as they would have been of little use to those for whom this book is principally intended, and others can examine for themselves.

2nd. That his name might be had in perpetual remembrance among his people, particularly when they assemble for his worship, the first day of the week was appointed for his service, and called by his name. On it he arose from the dead, on it the spirit descended, on it the disciples met in their religious assemblies, and for him they called it "the Lord's day."

3rd. With similar views, the sacraments were instituted. The eucharist is called, the *Lord's supper*, and is observed *with the express design* of preserving a suitable remembrance of him, and that too by his own special requirement.

4th. In like manner, by him baptism was instituted, of which one important design was, that it might form a public profession of discipleship, and be a standing mark by which to distinguish his followers, from the world around them. This ordinance, was commanded to be administered in his name: "Repent, and be baptized every one of you in the name of Jesus Christ," Acts ii. 38. It is, perhaps, too, worthy of remark, that while this ordinance in its institution, was directed to be administered in the name of the Father, and of the Son, and of the Holy Ghost, the apostle, in his discourse, mentions only the name of Jesus Christ, because, the owning or confessing of the Father and Spirit, was a matter of course with the Jews; but, the confessing of Jesus Christ was specially demanded, as a renunciation of their former enmity, and an avowal of their belief, that he was indeed the Messiah that should come.

5th. In working miracles too, there was an uniform and explicit mention of his name. "In the name of Jesus Christ of Nazareth rise up and walk—And his name, through faith in his name, hath made this man strong," Acts iii. 6, 16.

6th. In the name, which is put upon his disciples, there is an explicit recognition of *his* name. As his name has been given to *his day*, so it has been conferred on *his people*. "And thou shalt be called by a new name, which the mouth of the Lord shall name," Is. lxii. 2. "And ye shall leave your name for a curse unto my chosen: for the Lord God shall slay thee, and call his servant by another name," Is. lxxv. 15. "And the disciples were called christians first at Antioch," Acts xi. 26. This was a manifest fulfilment of the former promise, and preserves a

perpetual, but much abused, memorial of the name of the Messiah.

7th. But finally. In the exercise of prayer, this requirement is, if possible, still more apparent. Mr. M^r. inquires, as we have already quoted, "Was not Messiah, since the fall of man, the only way to the Father?" I answer, as our author himself would reply: certainly. He again inquires. Who of them was ever, in person or in worship, accepted through any name but that of Christ? Again, I answer, with him, None. But what now are the proper and *necessary* conclusions. "No man hath seen God at any time;" but the second person of the glorious trinity had, from the beginning, "rejoiced in the habitable parts of the earth, and his delights were with the sons of men." All the Divine appearances, therefore, which the patriarchs enjoyed, are to be ascribed to him, in anticipation of his incarnation, and he was at all times *since the fall the only way to the Father*. But, after all this, what are his own words? "Hitherto have ye asked nothing in my name," John xvi. 24. Now, how are we to reconcile this, with the sentiment that he was *always* the way unto the Father, but by adverting to the *necessity* of using, in their petitions, *the names*, by which the celestial messengers announced him to the world. JESUS CHRIST, THE LORD, AND THE SON OF GOD. Luke i. 31, 35. ii. 11. Does not this prove, that, instead of ancient figures, being a sufficient confession of Christ, that, by the *names* through which he is now known to his people, their minds are to be led *from* those shadowy and obscure representations of him, to those clearer discoveries which the gospel affords.

If any one then, is still prepared to maintain, that with all these evidences of the *plain literal* use of his name being required, in all their acts of worship, and in whatever they do in word or deed, that we have only to sing the 45, 47, 64, and 102, &c. psalms, and that so far as the act of praise is concerned, they have really presented it in the name of the Lord Jesus, they must be proof against conviction. If all, before Christ's crucifixion, had *asked nothing in his name*, the same may be said of their praises; and as the command to offer up their prayers in his name, to the Father, is not more express, than it is to present their songs of praise in the same manner, the one

must be as binding as the other. If too, we are confined to the *songs*, why not to the *prayers* of David or the Old Testament saints; and if the one is to be presented in the name of Christ, why not the other also.

Indeed, were the command less explicit, the necessary consequence would be the same. For if our petitions were conveyed *through him*, and expressly in his name, for the blessings we *require*, in what other, or different channel, should our thanksgivings ascend, for the blessings we *enjoy*? not to say that many of our songs of praise are accompanied with prayers, which are required to be presented, not only virtually but *literally* through him. While then we have his own word, that the saints in former times, had not asked any thing in his name, in the sense which is now required, and while the matter is not only so reasonable, but so expressly commanded, that we offer our *thanks in his name*, if this proof stood alone, it would establish not only the *privilege*, but the *duty* of the church to offer songs of praise, which are not found in any other system of psalmody whatever. If these facts do not establish the *duty* we defend, it appears to be impossible to prove any thing by any evidence.

Shall we then refuse the revenue of praise; which as gospel worshippers, we owe to the Redeemer—shall we satisfy ourselves with such figurative allusions, and prophetic representations, as the Jews can employ with the same freedom as we do; while the all glorious name of our LORD JESUS CHRIST, is, and ought to be the channel of our prayers, and the theme of our praises? Shall we own him expressly in *his day*, *his sacraments*, and in *every act* but that of praise? “By him, therefore, let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name.”

Our author again observes in a note, that, “the fact is remarkable, that the apostle in conducting his argument in favour of the personal glories of the Messiah, against the false views of his countrymen, illustrates and confirms it by the book of Psalms. In every ode of that sacred collection to which he turned, he found the Son of God, the Saviour of mankind, dispensing the blessings of his kingdom,” p. 35. It is scarcely worth while here to ask the author, how he happens to know that the apostle found

the Son of God in every ode to which he turned, or rather, whether he did not turn to every ode in which he found Him. As to the fact, which has appeared so striking to Mr. M'M. I apprehend that few besides himself, will see any thing remarkable in it. To avail himself as he did, of the law of Moses, of the prophets, and of the psalms, in such a discussion, was quite natural, and to be expected of any of the apostles. But why did his countrymen cherish false views of the Messiah? They used those psalms, where our author says, he is found in every ode, and therefore, according to him, must have made a tolerable good profession of their faith. Moreover, what was the inference which the apostle deduced from his argument with his countrymen? It was this, that they should offer up their praises through him, *confessing his name*. Why did he not leave them to the use of their former songs, and at least, tacitly admit that their praises were *thus* presented by the exercise? No; he found it of some consequence to inform the Hebrews, that their offerings of praise were to be presented through "a new and living way," even through the *express name* of him, whom they had denied and crucified.

Were any evidence wanting on this subject, it is abundantly supplied in the Apocalypse of John. This book, written probably about thirty years after the writing of the epistles we have been considering, takes a view of the state of the church and of the world from that time until the end. In this view, new songs are frequently introduced, but not any account of one of the Psalms of David. On the song, Revelations v. 9—14, on which I have before noticed some remarks of Dr. M'Leod, he further says, "Worthy is the Lamb that was slain to receive power, and riches, and honor, and glory, and blessing"—"this is the song of angels and redeemed men. We have a right to require and expect of you, that you join in his praise," p. 71. In what way they are to perform this, the Dr. does not say.

Henry remarks, "The matter of their song, it was suited to the new state of the church, the gospel state, in this new Sion." Scott observes, "Moreover, they all join in a song of praise, which was not only most excellent, but it was also new in respect to the occasion and composition;

for the Old Testament church celebrated the praises of JEHOVAH, their Redeemer from Egypt, and anticipated the coming of their expected Messiah, but the New Testament church adored Christ as actually come, as having finished his work on the earth by his sacrifice on the cross, and as entered into his mediatorial glory.

On chap. xi. 15, M'Leod remarks, "and the seventh angel sounded; and there were great voices in heaven, saying, the kingdoms of this world are become the kingdoms of our Lord and of his Christ. The church is thus represented as rejoicing—'great voices are heard in heaven'—She has cause of joy. The occasion is novel indeed." Again, "thus shall ye be prepared to join in the celestial hymn, of the 'four and twenty elders,'" &c. pp. 192, 224. It seems in a state of things, *novel indeed*, the church *may* chaunt a new hymn.

Rev. xv. 1-3, "They are characterised as having *gotten the victory*, and as having the *harps of God*. Harps were in use in the temple service; and are described as uttering lofty and cheerful sounds, adapted to a happy condition of the church. The use of them was laid aside during the captivity, as unsuitable to the depressed state of the saints in Chaldea," p. 239.

Henry says, "The song was new, suited to the new covenant, and unto that new and gracious dispensation under which they now were." Rev. xiv. 3.

Scott—"This (song) was sung in the presence of the emblematical representatives of the church and its ministers, and none could learn it but the redeemed. For as it related immediately to redemption, the proud, the impenitent, the unbelieving, and the carnal, could not understand the nature or the glory of this subject, nor could angels join in it, not being redeemed to God by the blood of the Lamb, though they unite in worshipping him as worthy to receive all honor and blessing." On Rev. xiv. 3.

It appears that Whitby, and Henry, and Scott, and M'Leod, agree with what has been advanced, as to the propriety of songs being appropriate—the reason why the captives of Babylon refused their song—and the fact of *new songs* being sung by the redeemed, in the gospel day, when the occasion is really novel.

We have now seen, that the patriarchs sung, with divine approbation, songs which have never been admitted into the canon of scripture—that the Jewish church acted in the same manner, and used many songs that have not found a place in the written word—that they uniformly made or altered their songs to suit the occasions of their praise, and refused to use them when they did not. If then the example of the former church, will prove any thing, it will establish the principles we have espoused, with relation to the *privilege* of the christian church, in the exercise of sacred praise.

In the New Testament day we have seen that its dawn was ushered in by a song adapted to its new state and prospects—that new songs were sung by angels from heaven, and by men upon earth, on various occasions—that whatever *assertions* may be made, it cannot be shown, that ever Christ or his apostles sung an Old Testament song—that the apostles required the praises of believers to be presented as *explicitly* in the name of Christ, as any other act of worship—and that, instead of the actions of Christ, the writings of the apostles, or the visions of John, confining us to the old dispensation, they *exemplify* to us, and *require* of us, in terms that cannot be honestly evaded, the performance of that duty.

It will be easy to exclaim, *gratuitous, impious, &c.* but the stubborn facts presented will make their impression on the candid mind; *others*, I do not expect, will see or feel the force of truths, against which they are so strongly prepossessed.

Should it, however, be supposed that I would banish the ancient Psalms, I most *emphatically* disavow the sentiment. I would build upon the *foundation of the apostles and prophets*—sing the song of *Moses and the Lamb*—the prediction and the accomplishment in one harmonious song of exulting praise. I would adopt the language of the pious and learned author of *Horæ Solitaræ*, and say, “The song of Moses and the song of the Lamb, are but two parts of the same glorious anthem; the one chaunting fourth the *prediction*, and the other the *accomplishment* of everlasting truth: and they accord in one chorus, in one transporting, universal, thundering HALLELUJAH!” vol. 2, page 251.

I would, therefore, neither *cast off* the former anthology, nor *confine* myself to it; but uniting the harp of David with the song of Simeon, and the strains of Isaiah with the anthems of the Redeemed, I would invite all creation to join with the celestial choir, in singing “Glory to God in the highest, and on earth peace, good will towards men;” and in ascribing “Glory, and honor, and blessing, and power, unto HIM that sitteth upon the throne, and unto the LAMB for ever and ever.”



CHAPTER IV.

History of Psalmody in the Primitive Church.

“For satisfaction as to the appointments of God, we must rest, not on the practice of the Fathers, but on the dictates of inspired truth. Keeping this in recollection, it may nevertheless be interesting to ascertain their *modes* and *matter* of worship. And as a pompous, and at first sight, imposing display, of research into the ancient practice of the church, on the subject of psalmody, has been made by some of those who treat with little decorum certain parts of the word of God, it may not be inexpedient to inquire, how far their representation of that practice is entitled to our confidence.” Apology, p. 33.

We have seen that the events recorded in the New Testament, respecting the advent of the Messiah, constitute the *application* of the doctrines of the Old Testament *to him*, and the *accomplishment* of its promises, which are, *yea and amen, in him*—we have seen, that since his being manifested in the flesh, as our GOD MAN, all our offerings are to be presented *expressly in his name*—we have seen, that the church adapted her exercises to the new state of things; sung the reality and the enjoyment of those blessings which she had before only anticipated; and the incarnation, and manifested glories, of him who had so long been promised—and, we have seen, that in the celebration of these events, neither the church nor the church’s Head employed a song of the old dispensation.

While, therefore, the doctrines, precepts and examples, of the word of God, are so decidedly in favour of the

practice we advocate, it is indeed of small concern, to us, what the primitive church either said or did respecting it. As, however, the nearer we approach to the apostolic age, there is the greater probability of the worshippers of God knowing and receiving the apostolic practice, it ought to have some weight in the argument, especially if we find our examples in that part of the church, most remarkable for purity and piety. But, as I am of opinion that the evidence, I have already adduced, from the word of God, fully settles, not only the *question of right*, but, the *obligation of duty*, I am not so solicitous about the practice of the primitive christians, on the ground of argument, as I am to see how far the *second sight* of Mr. M'Master, has surpassed our *first sight*; and whether his *imposing display of research*, will entitle him more to *confidence*, than that which he opposes with so much zeal. If he has treated this part of his subject unfairly, it will justly weaken our confidence in his other statements, from whatever cause the unfairness may have originated. In the words of our author himself, therefore, "it may not be inexpedient to inquire how far his representation of that practice is entitled to our confidence."

Before I proceed, however, I would once more observe that this *hackneyed* charge, of our treating "with little decorum certain parts of the word of God," is untrue in all its forms and repetitions; which I will have occasion to notice, more particularly, in the sequel of this work. I hope too, that the reader will see, that so far as I have at present progressed, I have followed both the letter and spirit of that word, in the doctrines and practices I have maintained, and the evidence by which they are supported.

We do not need, however, the authority of Hegesippus or Jerome, given by our author, to inform us that errors soon took root, and spread in the church; as we have the evidence of the apostles, to establish the fact of apostacies, and heresies, in their time; and of the *mystery of iniquity* being at work: but, when following the most faithful branch of the church, we are little concerned with the principles or modes of heretics.

After a most bitter philippic, against Latta, Freeman, and Baird, our author proceeds, in the 33d page, when speaking of Latta, to say, "The results of his historical

investigation may be reduced to two positions: first, That evangelical hymns, of human composition, constituted the *whole* matter of the church's psalmody for the first three centuries; and, secondly, That the book of Psalms was not introduced into the christian church, as the matter of her praise, till error and heresy, to which it was subservient, boldly attempted, in the fourth century, to veil the divine glories of the Redeemer."

I have laid aside my pen, at least three different times, and have examined the book of Dr. Latta, with care, to find something to justify the above language of our author; but I have sought in vain. I think there is no risk in saying, that neither Dr. Latta, nor any of those who have written on the same side of the question, have used any language which could be made, by any honest construction, to *imply*, much less *say*, that the Psalms of David were *subservient* to the introduction of heresy. Whether Mr. M'M. has entirely lost sight of the difference between the *cause* and the *occasion*, I do not pretend to say; but I will have an opportunity, perhaps, of attending to this matter before I conclude, and hope to satisfy the intelligent reader, that we have on this ground been grossly misrepresented and slandered.

The statement, too, which our author makes, of the question in dispute, is very far from being fair. "That evangelical hymns, of human composition, constituted the *whole* matter of the church's psalmody for the first three centuries," is *not* the proposition Dr. Latta has laid down, and if it were, our author has not disproved it. The proposition of the Dr. when speaking of the arrangement of his discourse, is thus expressed, "What I would principally insist upon from the words, is to prove, that the principal subjects of our psalmody, are to be taken from the gospel of Christ. I say the principal subjects, because I do not think, that we ought to be restricted from borrowing light and advantages from any part of scripture, in our psalmody, any more than in other parts of our public worship."

Every reader, that will but reflect for a moment, will see that there is no reason why we should give the pledge, or lay down the proposition, which our author states. *He says*, that nothing can be lawfully employed, in the

praise of God, but the Psalms of David, or, at the most the songs of scripture; *we say*, not these *alone*, but evangelical hymns, may lawfully be used. Now, will not the reader see, that *proving* the use of a scripture song, does not *disprove* that of a hymn; and does he not see, that so far as the example of the primitive church is of weight, if we prove the use of such hymns, as those in question, the example is in our favour, without proving that nothing else was admitted. As our author contends for psalms *alone*, he ought to show that *they alone* have been admitted; but he disingenuously, and incorrectly, states to his readers, that we contend for hymns *exclusively*, while the fact is just the other way; and, when he has got some little evidence of a psalm having been sung, although it has never been denied, he triumphs as if he had obtained a victory, and makes many of his easy convinced readers believe it is so. This little address he supports throughout the book, in the application of the words “the *whole* matter of their praise”—“*exclusively*,” &c. and, very unfairly states it precisely on the opposite side of the place where it should stand in the discussion.

Having made these remarks, I proceed to observe, that, even during the time of the apostles, besides the evidence which the scriptures afford, we have that of Heumannus, already noticed, that such “hymns or spiritual songs were in common use in the christian church in those times.” So that, without laying any stress on the opinion, that the apostle quoted from them, we have his evidence, that they were *in common use*. This evidence, corresponding so perfectly with the practice of the Corinthian church, and the epistles to the Ephesians and Colossians, is the more probable, and weighty, and entitled to regard; not to say that the learned and judicious Jennings quotes him with approbation, in his “Antiquities of the Jewish church.” Jahn, in his Archæology, in accordance with these views, says, of the first christians, “Those who held some office in the church, were the regularly qualified instructors in these religious meetings; and yet laymen had liberty to address their brethren on these occasions, the same as in the synagogues, also to sing hymns, and to pray, which, in truth, many of them did, especially those who were supernaturally gifted, not excepting women.” The author here intends, *composing and singing*.

Mosheim says, (speaking of the christian worship in the age of the apostles,) "In these assemblies, the holy scriptures were publicly read, and for that purpose were divided into certain portions or lessons. This part of divine service was followed by a brief exhortation to the people, in which eloquence and art gave place to the natural and fervent expression of zeal and charity. If any declared themselves extraordinarily animated by the Holy Spirit, they were permitted to explain successively the divine will, while the other prophets who were present, decided how much weight and authority was to be attributed to what they said. The prayers, which made a considerable part of the public worship, came in at the conclusion of these discourses, and were repeated by the people after the bishop or presbyter, who presided in the service. To these were added certain hymns, which were sung, not by the whole assembly, but by persons appointed for that purpose, during the celebration of the Lord's supper, and the feasts of charity." Ec. His. v. i, p. 124, Justin's 2d. Ap. & 1 Cor. xiv. 6, 15, 26.

Horsley, speaking of Ignatius, says, he was "the familiar friend of the apostles, who suffered martyrdom so early as in the sixteenth year of the second century, and had been appointed to the bishoprick of Antioch, full thirty years before," Tracts p. 34. Most other authorities, however, assign the year 107; for the martyrdom of Ignatius.

"In the apostolical constitutions, Euodius (Phil. iv. 2) is said to be ordained bishop of Antioch by Peter, and Ignatius by Paul; till Euodius dying, and the Jewish converts being better reconciled to the Gentiles, Ignatius succeeded in the sole care and presidency over that church; wherein he might possibly be afterwards confirmed by Peter himself." "Somewhat above forty years Ignatius continued in his charge at Antioch." Cave.

Of Ignatius, Socrates relates, that "he saw a vision, wherein he heard the angels with alternate hymns, celebrating the honor of the Holy Trinity, in imitation whereof he instituted the way of Antiphonal hymns in the church of Antioch, which thence spread itself over the whole christian church." Theodoret says, that "Flavianus, afterwards bishop of Antioch, in the reign of Constantius,

is said to have been the first that thus established the quire;" but this difference, between Socrates and Theodoret, is explained by Sigebert, who says, that "Ambrose was the first who brought it into the western church, *reviving the ancient institution of Ignatius, long disused among the Greeks.*" Cave.

If Horsey's calculations were right, Peter and Paul did not suffer before the year 86; but as the most of historians place the time of their death about twenty years earlier, their calculations are more consistent and satisfactory; not to say that the first is impossible.

It may be supposed by some, that the circumstance of Ignatius having seen a vision, partakes a little of the air of romance, or at least enthusiasm; but as the scriptures inform us, that very many of the works of Christ, and his apostles, and miracles wrought, were not recorded: and as we read of the visions of Peter, Paul, and Philip, before this, and of that of John exactly similar, afterward, it by no means appears so incredible. I, however, lay no stress upon it, nor is it necessary, as we have the vision of John, unveiling the glories, and describing the exercises of the blessed; while recounting the salvation of the saints, and the triumphs of the LAMB, in a manner corresponding with what Socrates says respecting Ignatius. The evidence, however, that Ignatius introduced, at so early a period, viz: while perhaps four or five of the apostles, at least, were yet living, hymns in honor of the Holy Trinity, is of another complexion, and supported both by Socrates and Sigebert, as above noticed. If then we should term the vision enthusiastic, there is no pretext, thus to characterize the history of the introduction of hymns, *in honor of the Holy Trinity*, in the same manner.

We have another piece of history which appears to explain the meaning of the scriptures, to confirm the evidence I have offered, and the sentiments I have advanced, on this subject. Caius, a Presbyter of Rome, in the third century, writing against Theodotus and others, who denied the divinity of Christ, says, "They affirm that all the primitive christians, and the apostles themselves, both received and taught these things which are spoken by them." He then refers to Justin and others who had written against the heretics, and continues, "In fine, how many

psalms, and hymns and canticles were written from the beginning by faithful christians, which celebrate Christ, the Word of God, as no other than God indeed?" Eusebius in Milnor, v. 1, p. 249; Miller's letters on Unitarianism, p. 157.

This testimony is express, for the use of human composition from the *beginning*, or from the *earliest times*. What is implied in this language may be understood from what precedes it, as well as from the object of the discussion. Theodotus and his party had contended, that from the apostles down, until the time of Victor, *these* sentiments were taught; but Caius appeals to the *songs*, which had been made all this time, by faithful christians, ascribing divinity to Christ. Now, if there were not any of this character made at so early a period, how foolish must have been the appeal of Caius; and how easily would his opponents not only have denied the existence of such hymns, but triumphed in his inability to produce them, and his consequent defeat. This shows, therefore, that the existence of such hymns, was unquestionable, and confirms our explanation of Paul's Epistle, and Pliny's letter. In addition to this, I remark, that Caius employed the same terms or phraseology, when speaking of those odes which *faithful christians composed from the beginning*, as the apostle did when addressing the Ephesians and Colossians; and moreover, that the word *psalms* is applied by him as promptly, to such compositions, as it is to the Psalms of David. This also confirms the impression that the apostles, when speaking of the Psalms of David, gave them some definite denomination, that could not be mistaken; but when they spoke of others, employed a more general and indefinite phraseology. All this *broad evidence*, therefore, is full to the point, in favour of the sentiments I defend.

We are now come to the famous letter of Pliny, which has afforded so much play for a lively and prepossessed imagination; but which would never, as to its true meaning, have given room to a second thought, had there been no controversy in the case. Speaking of the conclusions of Latta, which we have already quoted and considered, our author goes on to say, "But how does this author and his successors in the same work, substantiate these positions?"

The first historical proof is drawn from *Pliny's* letter to Trajan, in which the emperor is informed, among other things, that the christians assembled on a certain day, and 'sung a hymn to Christ as God.' Now, if not disposed to play upon mere words, would not every man of common sense perceive, that if those christians sung the 45th Psalm, they must literally have addressed Christ as God? Compare verses 1-9 with Heb. i. 8, 9, and this will be evident. Or, had they sung a portion of 102d Psalm, would it not have been a song to Christ, as to God. I do not know what our modern *hymnologists* would think of these, but certain I am, the apostle Paul did believe them, as well as many others, to be odes to Christ. The reader of the 1st and 2d chapters of the Epistle to the Hebrews, will too, be satisfied of this. The only ground of quibble is, the term *hymn*, the usual version of *carmen*, which is the word used by Pliny. Now, the veriest novice in the Latin language knows, that *carmen* is a word of general signification, applicable to any poetic and even to prosaic composition. This is the reasoning of these gentlemen. Pliny says, the christians of his day sung, or rehearsed, (*dicere*) a poetic composition to Christ as to God; therefore, they did not sing the scripture songs, but hymns of human composure! What child that has been taught to read the Bible, and is instructed in the rudiments of christianity, would not reason better than such doctors? He could say, if they sung the 45th, 47th, 68th, &c. Psalms, (and why might they not have sung them?) they would have sung to Christ as to God." Apol. p. 34.

I have here given the reader this long quotation, that he may have an opportunity of seeing, at one view, and admiring the skill, in Latin and in logic, which our author has displayed. That the matter, however, may be fairly understood, I will subjoin the following remarks.

1. Mr. M'M. makes a wide mistake when he says, "the only ground of quibble is the term *hymn*;" and as neither *hymn* nor *dicere* is any part of the quibble, or even of the argument, it is not worth while to tell the reader, whether we are even novices in the Latin language or not.

2. He has shamefully misstated both the argument and the conclusion, where he contrasts the reasoning of his Bible-taught little boy, with the reasoning of doctors.

There never has been one of those, against whom he has written, who has attempted to draw such inferences from such premises; and how he could permit himself to make the statement, I am utterly unable to comprehend.

3. What are the forcible arguments, or the strong reasons of Mr. M'M. which gives him a title to use the language of contempt, and to sneer at doctors? Reader attend: To establish his position and excite your indignation against *our quibbles*, he produces the powerful and conclusive arguments of *four ifs* and a *why not*. If they sung the 45th, if they sung the 47th, if they sung the 68th, and if they sung a portion of the 102d, and *why might they not have sung them!* Logic! logic! well may our author treat with contempt all the puny race of logicians, who cannot reach his elevation. But does he offer no other argument, in this place, or on this subject, than that we have stated? Only one other; but quite as forcible as the former ones. It is in these words, "*certain I am,*" and of course, must settle the question to which it is applied.

We will now give the reader some account of the reasons which influence our opinion on the subject before us, and whether it be quibble or not, let the candid judge.

The object on our part, is to show what *we think to be the fact*, that hymns of human composition, *expressly in praise of the Redeemer*, were used in the first and following centuries. For that purpose, the letter of Pliny, the proconsul of Asia Minor, is quoted, which says, that "The christians met together before daylight, and sung together, or by turns, a hymn to Christ as to God." Mr. M'M. says, our first historical proof is drawn from this letter, but the reader will see, that besides the Sacred History, we have produced the evidence of Heumannus, that modern hymns were in common use in the time of the apostles, and his opinion that Paul quoted from one of them—the evidence of Socrates and Sozomon, that Ignatius introduced hymns in *honour of the Holy Trinity*, into the church at Antioch—and the evidence of Caius, that the faithful christians from the beginning, composed such hymns and songs; and Justin Martyn to the same effect. We are not, therefore, dependent upon the evidence of Pliny, our author to the contrary notwithstanding.

Now, what is the point of light in which this letter ought

to be viewed? The author, Pliny, used several expedients to obtain a knowledge of the peculiarities of the christian worship; first from apostates, and then by torturing "two females who were said to be deaconesses." The result of his inquiries was expressed in these words—"And this was the account which they gave me of the nature of the religion they had once professed, whether it deserves the name of crime or error: that they were accustomed on a stated day to meet before day-light, and to repeat or sing among themselves, (*or alternately*) an hymn to Christ as to God, and to bind themselves by an oath, with an obligation of not committing any wickedness, but on the contrary of abstaining from thefts, robberies, and adulteries; also of not violating their promise, or denying a pledge; after which it was their custom to separate, and to meet again at a promiscuous, harmless meal, from which last they yet desisted, after the publication of my edict, in which, agreeably to your orders, I forbade any societies." After this account from the apostates, Pliny examined the two females by torture, but could make no other or additional discoveries.

Now, the only part that is connected with our subject, is the hymns, and the question, were they David's Psalms or something else? is the point at issue. We have seen the arguments by which Mr. M^rM. supports the former; I will now state why I think they were of a modern character.

The object of Pliny being to ascertain the distinguishing peculiarities of the christian religion, what discovery would he have made, or how would they have been distinguished, by singing the psalms our author has mentioned, or any other of that dispensation? This hymn, and the morality of their lives, are all the traits of character unfolded; the one to show the safety of the state, as to any danger from them, the other to distinguish them from other sects, whether Jews or Heathens. Our author says, "would not every man of *common sense* perceive, that if they sung the 45th Psalm, they must literally have addressed Christ as God." Then there was no Jew who had *common sense*. They would have sung all the Psalms of David, without ever supposing they were singing one of that character; but they would have been very far from

singing a hymn to CHRIST AS GOD. The Old Testament promised, and the Jews, as we have before observed, expected a Messiah; but the christians are now required, on all occasions, and particularly in their praises, to acknowledge the Lord Jesus Christ, *the* Messiah; and as one opinion is of as much force as another, I am persuaded, that *no man of common sense and unbiassed mind*, would ever have attempted to bend the testimony before us, as our author and his friends have done. And while I most cordially admit, that the psalms mentioned, and many others, were prophetic of Christ, yet I think it abundantly evident, that they by no means meet the injunction of the apostle, or the practice of the first christians, in the praise of the Redeemer. A song of praise was required, and it appears was employed too, which would acknowledge him in terms *too explicit* to meet the concurrence of his greatest enemies, the Jews. Thus we have Ignatius at Antioch, Justin in Judea, Pliny in Asia, with Caius and Heumannus, over the christian church, establishing the fact of the hymns of the church, in the apostolic age, being of modern composition, and corresponding with the view we have taken of those scriptures, which relate to the subject. Several of our authorities lived and wrote after the first century, but their testimony refers to it, that is, to those customs which had become established in the church at the time of their writing. This may all be called *gratuitous, assumption, quibble, &c. &c.* but the unbiassed reader will not be deterred from the examination of the subject, by *flouts* of that description. It will, however, be very readily conceded, that our authorities would be more expeditiously answered in this way, than by argument.

The next authority I offer is, Clemens Alexandrinus, who, in his *Pedagogue* says, "gather together thy simple children, to praise in a holy manner, to celebrate without guile, Christ the leader of children, the eternal Logos, the infinite Age, the eternal Light, the Fountain of mercy, &c.—Filled with the dew of the spirit, let us sing together sincere praises, genuine hymns, to Christ our king," &c. Clement in Miller, p. 131. This respects the practice of the second century, which is confirmed by the Apology of Tertullian, where he describes the christian worship at large. Here I would be glad to give another large quota-

tion from our author, but I cannot afford to fill my book with his; he misstates, however, the evidence of Tertullian, and the conclusions of Latta, as he did those in the case of Pliny. Mr. M'M. admits that Tertullian testifies, to the christians of his time, composing their hymns by their own ingenuity, or taking them from the scriptures; but to get red of the obvious conclusion, says, "Tertullian relates the practice of certain individuals, as allowed by some meetings for social entertainment; therefore, Tertullian relates an ordinance of God, for the stated and united worship of his people! for, if not stated public worship, it makes nothing for Dr. L." And again, "because those individuals, on those occasions, drew their songs, either from the scriptures or their own ingenuity; therefore, scripture songs were not then in use; but hymns of human composition *alone!*—Such are the premises, and such are the conclusions," Apol. p. 37. So says Mr. M' Master; but unhappily, the whole is incorrect, and neither the premises nor the conclusions of Dr. L.

In the part I have quoted, as well as in the preceding paragraph, our author talks of this being the practice of *individuals*, and these being meetings for social entertainment. This is, at least, curious enough. I suppose these were indeed *individuals*, for I have never known a company engaged in any exercise whatever, but they were composed of *individuals*: and as to the *social entertainment*, I do not know what our author intends by this phrase. If he intends a party for *amusement*, he gives them great importance by introducing them into Tertullian's Apology for the christians, and giving them the scriptures as the source from which to draw many of their songs. If this is not the design, how does the distinction arise, which he makes between *public stated* worship, and *social private* worship. Would songs be lawful in the one that would be unlawful in the other? If not, why the distinction? Tertullian says, "Three make a church;" and I know no difference which numbers can make in the exercises of worship. The fact, however, is simply this, these meetings were indeed in private houses, because they had no public churches in which to assemble—and they were for the purpose of celebrating the Lord's supper and feasts of charity. Says Mosheim, "If any are pleased to give the

name of *church* to a house, or the part of a house, which, though appointed as the place of religious worship, was neither separated from common use, nor considered as holy in the opinion of the people, it will be readily granted, that the most ancient christians had churches." Ecc. Hist. v. 1, p. 124. "After the christians had eaten and drank the Lord's supper, (which they did at night for fear of their enemies) every one was used to sing unto God publicly, either out of the holy scriptures or according to their own genius or ability," Ter. in Todd, p. 27—Bassnage and others.

Our author again informs us, that Tertullian used the 133d Psalm at the celebration of the Lord's Supper. It is of small importance, but the truth is best. It was at the Agapæ or feasts of charity, at which, in particular, they sung this psalm, and what could be more suitable to a love feast, than the delightful little psalm just mentioned. "Behold how good and how pleasant it is for brethren to dwell together in unity" &c. Augustine said, "that these words being decently sung and rightly understood, produced a monastic life." It was therefore a favourite psalm!!

We will here, however, invite the reader, for a little, to pause and reflect. Our author has always, in this discussion, employed the language of contempt and abuse, respecting his opponents and their arguments. We have seen some of his *strong reasons*, and now if the reader will look back through the last 200 years, he will find this to be the first instance he has given, of a Psalm of David, having been sung. It has not been shown to have been done by Christ—by his apostles—or by the first christians after them, nor do I think it ever will. *We have*, however, offered a mass of evidence on the other side. But still, I would say, had a hundred instances been at hand, of the use of Psalms, it would not prove the impropriety of using other compositions, in the worship of God; but, when instead of that being the case, we have the concurrent testimony of sacred and profane history, which has been here presented to the reader, what room is there for doubt or hesitation on the subject? Origen, in the third century, is the next authority introduced, of whom Dr. Latta says, "Origen, who flourished nearly at the same time with

Tertullian, uses the very expressions of the apostle, in the words of our text. *He exhorted the people, says Basnage, to strive by their hymns, by their psalms, and by their spiritual songs, crying unto God that they might obtain the victory through our Lord Jesus.*—Has not this ancient Father, in these words, an immediate reference to the command of the apostle, which enjoins upon christians a strict and express regard to Christ in all their songs of devotion? *Whatsoever ye do in word or deed, do all in the name of the Lord Jesus.* Thus does the great Origen not only prove, but exemplify the doctrine I am advancing,” Latta, p. 33.

On this paragraph of Latta’s, Mr. M’Masters remarks, “He next introduces *Origen*, a contemporary of Tertullian, exhorting the people *“to strive by their hymns, by their psalms, by their spiritual songs, that they might obtain the victory through our Lord Jesus Christ.”* And then, in correspondence with his usual laws of logic, concludes, that *hymns of human composition* were used, in the psalmody of the church, in the days of that Father, to the exclusion of the book of Psalms. This was Dr. Latta’s hypothesis, and at all hazards he would argue for it. In this he is followed very closely by his copyists.”

Any person, who can read a book, must, at a single glance, see how little regard our author has paid to the reasoning of Latta and his copyists. (*Of this last word of reproach hereafter.*) But, when he afterward subjoins, to the above remark, a gross misrepresentation of our arguments, and says, “This is bad reasoning, very bad to be sure, but it is the reasoning of Dr. Latta, and of Messrs. Freeman and Baird”—It is too much to admit of a decent reply, and I am not inclined to meet it with the answer it justly merits.

Mr. Latta says, that hymns of human composition in honour of Christ, and for the glories of the gospel, are proper in public worship. Mr. M’M. and his friends say the reverse. To defend the practice, the Dr. and his copyists offer the precepts given by the apostles, as well as the practice of that age; and that it may appear in all the clearness of its evidence, they produce the practice of the immediate successors of the apostles, and their most orthodox and pious descendants, for several centuries downward. They offer no example or evidence to support more

than it is calculated to bear; but the whole forms a chain so strong, that Mr. M'Master and all his assistants will never break. He may discolour, and then abuse our arguments; a much easier task, by the way, than to refute them. I will only here add the testimony of Todd, who says, "*Origen*, in the middle of the third century, tells us of the christian church, 'singing hymns of praise to the Father, in or by Christ, in good rhyme, tune, metre, and harmony.'" Thus far Origen, who died A. D. 254.

Dionisius of Alexandria was raised to the superintendence of that church about the year 246. In his time there were a number of christians, who had imbibed the opinion of a reign of one thousand years, and abundance of sensual enjoyment, after the resurrection. Nepos, an Egyptian bishop, although esteemed a pious man, was an advocate for these opinions. Dyonisius wrote against him, but while opposing him, in relation to the above sentiments, "he commends his faith, his diligence, his skill in holy scriptures, and his agreeable psalmody, with which many of the brethren were delighted." Or as another historian expresses it, "He was a man eminent for his constancy in the faith, his industry and skill in the holy scriptures, the many psalms and hymns he had composed, which the brethren sung in their public meetings, Milnor, v. 1, 450—Cave, 510.

The case of Paul of Samosata, is the next that occurs on the subject under discussion. This famous heretic was raised to the see of Antioch, A. D. 260, and was deposed from his office in the year 269. The following is our author's account of this affair. After stating that the reasoning, already noticed, was the reasoning of Latta, Freeman, and Baird, our author goes on to say, "A similar argument, with no little parade, is drawn from the case of *Paulus of Samosata*, at Antioch. That heretic had abolished the psalms which were sung there to the glory of Christ, whose Godhead he denied, and appointed hymns to be publicly sung in his own praise. For these impieties he was degraded from the sacred office. These are the naked facts; and what, think you, is the inference from them? That the church used exclusively hymns of human composition!—But why pursue the subject? Such reasoning rises not to the dignity of a sophism. Such perversions

of historical record, only tend to shake our confidence in human testimony." Before offering my own remarks, I will give the reader an extract from *Ruffner's Strictures*, in which he replies to this paragraph, as follows—"Thus does our author inveigh against the absurd pretensions to reasoning, 'and the perversions of historical record,' of Latta and others; and save his charity by imputing their compositions to the rashness of youth, or the imbecility of dotage. He professes himself to give us 'the naked facts:' the chief of which is, that Paul 'abolished the *psalms* usually sung in honour of Christ, and appointed *hymns* to be publicly sung in his own praise." Who would not infer from this account of *psalms* abolished and *hymns* appointed, that the former were the Psalms of David; especially as our author raises such a clamour against inferring the contrary?"—Again; "Naked indeed, are our author's facts; for he has stripped them of every circumstance by which their real meaning could be discovered. But he well knew that if he added to the word 'Psalms,' the circumstance of their being 'modern, and the compositions of modern men,' his readers could not possibly imagine them to be David's Psalms." Ruffner, p. 9.

I shall now give my own account, of these "naked facts," and that from unquestionable authority. In the year 264, the heresies of Paul began to make considerable noise; and a council was called 265, to inquire into the real extent of his heresy and immorality, and to act accordingly. In this council, Paul "went so far as to declare *on oath*, that he held no such opinions as were imputed to him; but that he adhered to the Apostolical decrees and doctrines. This gave so much pleasure to the members of the council, that, before its dissolution, they united in singing a *hymn*, in which they CELEBRATED THE PRAISES OF THE SAVIOUR AS GOD." Miller's Letters, 161.

This quiet did not, however, last long, for Paul continuing his corrupt practices, and spreading or teaching his false doctrines, another council was called in the year 269. On this occasion, they brought Paul out of his hiding places, and deposed him from his office. As much of the charges as concern us, is contained in these words: "The hymns made in honour of Jesus Christ he suppress-

ed, as the composition of modern authors; and ordered others to be sung by women, in his own praise, in the church on Easterday, which caused horror in the hearers; and he encouraged, as far as in him lay, similar practices in the neighbouring bishops." Milnor, v. 1, p. 457.

Any reader who will compare the *facts* of Mr. M'M. with *the real facts as they are*, will see, that it is not at all impossible for a man to raise a zealous outcry, against error and *perversions of historical records*, while he is himself guilty of the most direct departure from the sacred obligations of truth. How our author could think of exposing himself, as he has done, in this and some other instances, I am not able to imagine. For, laying conscience and all its solemn associations aside, he could scarcely suppose, that, no person would read his book, but those who were either entirely ignorant of Church History, or those who might be willing to cover these *perversions of its records*. Dr. Latta neither laid down the *premises*, nor drew the *conclusions* which Mr. M'M. ascribes to him; so that he misrepresents both the authority he quotes, and the author he opposes. The proposition of Latta is, that a Gospel Psalmody *generally prevailed* in that age, and that position is supported by unequivocal testimony. On the facts before us, I would remark—

1. That a council, of the *very soundest materials* of which the christian church was composed at that period, united in singing a hymn to the honour of the SAVIOUR AS GOD, when Paul disavowed his heresy, and professed his adherence to the *Apostolical doctrines*.

2. That the practice which was established in the first century, by Ignatius, was maintained in Antioch in the third century; nor have we any account of its having until now been interrupted or suspended.

3. "The use of such hymns was so decisively approved by a council representing a great part of the christian world, that they alleged the abolition of them as a crime against the purity and welfare of the church. No doubt then, as Dr. Latta said, the use of evangelical hymns generally prevailed among christians," Rufiner.

4. This place confirms those other passages which inform us of Psalms having been made *from the beginning*, in honour of Christ, and their praising him as God.

5. "The earliest opposition mentioned ever to have been made in the church to such Psalms, was by a proud heretic who denied the Divinity of Jesus Christ," Ruffner.

6. "I pretend not to affirm positively, but I think it probable, that Paulus introduced the Psalms of David in place of those which he abolished. The true reason why he abolished the established psalms of the church was, because they expressly ascribed divine honours to Jesus Christ; but his pretended reason was, that they were modern and composed by modern men. Common sense would have taught him the ridiculous absurdity of such a plea for changing the established psalmody, if he had substituted modern compositions for those he abolished; but if he introduced the ancient Jewish psalms, he gave a consistent reason, and our author would say an unanswerable one, for the change. But did he not substitute hymns in his own praise? By no means; they would have been the most modern of all. The council does not charge him with such an absurdity. They only say, that he did on one occasion, the festival of Easter, get women to sing in honour of himself; a thing very different from the stated psalmody of the church. They made no mention of what he substituted for the psalms which he rejected as being modern. If they were other modern psalms, those psalms would doubtless have deprived Christ of divine honours, and we should expect the council to state the fact in their account of his misdeeds; but if they were the Psalms of David, the council would not mention it in a list of charges. But do not David's Psalms teach the divinity of Christ? Undoubtedly; but those who deny that doctrine, deny that it is contained in those Psalms; and since they acknowledge them to be a part of scripture, they can as readily sing as read them; and much more readily pervert their meaning in *explaining* the Psalms before singing, than misunderstand a hymn composed from the New Testament, and unequivocally addressing Jesus Christ as God, equal with the Father. It is therefore quite probable that Paulus introduced the Psalms of David at Antioch." Ruffner.

Mr. M'M: again says, "That Paulus, at Antioch, had hymns sung in his own praise, is admitted; and, that, in other places, the orthodox and the Arians separated in singing the psalms, because the latter would have odes confor-

mable to their heresy, is fully known. But as I am aware of no inspired psalm, that is conformable to the Saviour's deity, I presume they sought their hymns from some other source than the book of Psalms. Tell us, what inspired psalm was suitable to the praise of Paulus, and to the celebration of his heresy," Apol. 49.

This language is not only *injurious*, but *insidious* in the extreme, and a perversion of the history to which it refers. We know, and our author knows, that almost all the heretics that ever plagued the church of Christ, have professed great reverence for the scriptures; and that the Arians, in particular, have professed to rest their principles on that word. Why, then, would they refuse to sing the Psalms of David? Mr. M'M. knows better than to suppose it. They would refuse the hymns that recognised the divinity of Christ, for the same reasons, and under the same pretexts, that their descendants of the present day, would reject our creed, confessions, or catechisms.

We shall presently see, however, what kind of hymns they were, about which the difference arose. None of those, whom our author slanders, have ever said in one instance, or insinuated, that *any* psalm whatever is conformable to *the denial of our Saviour's deity*. But, let us say what we may, Jews, and Arians, and Socinians, can use those Psalms and deny that deity; and, when we wish to be pointed and explicit on these subjects, we employ some other formula, to express our views; and it is very evident, that on that subject the songs of the primitive christians were a principal part of their *creeds* or *confessions*. Is it again necessary to say, that although the Psalms of David contain many prophecies of the coming and glory of the Messiah, then expected, yet, there is not *one* of them that *does or could* recognise the Lord Jesus Christ as that Messiah. We *very properly* apply these prophecies to him, because they all meet, and are yea and amen in him; but, he has required of us, a more explicit confession, than these Psalms contain, which I think I have already sufficiently shown.

We next observe, that Prudentius, was a writer of this century, and a composer of hymns. We have some quotations from his Hymn Book, entitled "Peri Stephan," in both Mosheim and Cave. The first refers to his 11th, and

the last to his 12th hymn and some others. Mosheim says, "They were not remarkable either for excellence or meanness." While we have these unquestionable testimonies to the fact of the first christians composing their songs, for three centuries of the christian dispensation, we have the same evidence again confirmed, from the mouths or pens of enemies. Milnor says, "There is a dialogue, called *Philopatris*, ascribed to Lucian, but probably written by some other person somewhat later. Doubtless it is of high antiquity. It ridicules the doctrine of the Trinity. '*One three, three one*. The most high God, Son of the Father, the Spirit proceeding from the Father;' Such are the expressions in the dialogue. He speaks also of 'a beggarly, sorrowful company of people;' he insinuates their disaffection to government, that they wished for bad news and delighted in public calamities. Some of them fasted ten whole days without eating, and they spent whole nights in *singing hymns*.'" *Ecc. Hist.* v. 1, p. 492. If it were Lucian, it belonged to the second century.

What kind of hymns they sung is more definitely stated by Porphyry, another enemy, who ridiculously enough, says, "A person asked Apollo how to make his wife relinquish christianity?—It is easier, perhaps, replied the oracle, to write on water, or to fly into the air, than to reclaim her. Leave her in her folly to hymn in a faint, mournful voice, the dead God, who publicly suffered death from judges of singular wisdom."

In this passage we see the malignity of Porphyry against christianity and christians—the invincible resolution and patience of those who professed the orthodox faith—and that the death of the suffering REDEEMER, here contemptuously called the *dead God*, formed the burden of their hymns and songs of praise.

Of the fourth century, Mosheim says, "The christian worship consisted in hymns, prayers, the reading of the scriptures, a discourse addressed to the people, and concluded with the celebration of the Lord's supper," v. 1. p. 384. Again, "The Psalms of David were now received among the public hymns that were sung as a part of divine service," p. 385. For his authority, Mosheim refers to Cyril of Jerusalem, the apostolical constitutions, and Beausobre. To these we will add the authority of Span-

heim, who says, "That besides *hymns* and *songs* and private *psalms*, of which their was a great number in their solemn assemblies, the *psalm book* of David was brought into the western church in this age," Spanheim in Todd page 27.

Mosheim, however, states another fact that gives some light as to the reasons and causes of those changes, and that difference of practice that prevailed at this period among the churches. "We are not however to think," he says, "that the same method of worship was uniformly followed in every christian society, for this was far from being the case. Every bishop consulting his own private judgment, and taking into consideration the nature of the times, the genius of the country in which he lived, and the character and temper of those whom he was appointed to rule and instruct, formed such a plan of divine worship as he thought wisest and best. Hence that variety of *liturgies* which were in use, before the bishop of Rome had usurped the supreme power in religious matters, and persuaded the credulous and unthinking, that the model, both of doctrine and worship, was to be given by the mother church, and to be followed implicitly throughout the christian world," *ibid*.

Our author gives here a quotation from Milnor, where he speaks of Ambrose introducing the eastern mode of alternate singing, into the church of Milan, and adds, "It is to this Mosheim adverts, when he incorrectly states, that David's Psalms were introduced *among* the hymns of the church," Apol. p. 45. Doubtless every man must be *incorrect* who states a fact which Mr. M'M. dislikes, let his authority be what it may. Spanheim, too, must, of course, only mean *alternate singing of the Psalms of David*, when he states as already quoted, that "besides *hymns* and *songs* and private *psalms*, of which there was a great number in their solemn assemblies; the *psalm book* of David was brought into the western church in this age." It will, however, require more than our author's assertion, to overturn these evidences, or discredit these authorities.

We are now advanced considerably in the fourth century—we have added one authority to another of the highest character, while our author storms and rages and calls

it *rant, gratuitous, perversion of history*, and what not; while he has not, all this time, offered a single proof of a Psalm of David having been ever sung, in the christian church, from the birth of our Saviour, but the 133d, by Turtullian of Africa, at their love feasts—Mr. M'M. says, at the administration of the *eucharistic supper*. Be it so—I have no objection to the use of it at any time; but it will go a very small part of the way in proving, against all the evidence we have offered, that the Old Testament Psalms were employed during all that time in the christian church.

Before I pass on, however, in this review of ancient history, I would request the attention of the reader, to a few remarks. I need not hope, from *the tone of Mr. M'Master's language*, that he will pay much attention to any thing that can be said by a man whose writings he views as *far below criticism*; but could I obtain the ear of any of his friends, I would urge them by all the zeal they have ever felt and displayed, for the truth as it is in Jesus, to pause and consider what they are doing. We have the testimony of the earliest and best historians, that hymns were composed by faithful christians from the beginning—praising CHRIST AS GOD—*ascribing DIVINITY TO HIM—declaring him to be GOD INDEED, &c. &c.* From the days of Caius the Presbyter, until the time of the learned and pious Miller of Princeton, these facts have been used, in the conflict with the enemies of the divinity of our Lord, with irresistible effect; and now stand an impregnable monument of the faith of the first christians, and their opposition to this, as they termed it, GOD DENYING HERESY. Would then the brethren of Mr. M'M. nay, would Mr. M'Master himself, were it in his power, wrest this weapon out of the hands of the faithful? would they overturn this monument of the church's pristine glory? would they risk the consequences of removing these impassable barriers, out of the way of the enemies of our Lord's divinity, rather than offer, or suffer to be presented, a song of praise to Him, according to the injunction of the apostle—the spirit of the present dispensation—and the practice of the church from the beginning? This is not said from any apprehension of results; No: until a more extensive vandalism shall overtake us than has ever visited the world—un-

til all ancient history is defaced, or destroyed, this evidence will remain; and as the millennium, or days of Zion's triumph approach, the certainty will be more and more manifest, that the song of the Lamb is as much the privilege and the duty of the christian church, as the song of Moses. But while this evidence can never be obliterated, or evaded, the disposition to effect it is the same; and that the author of the Apology has proved his disposition, and used his endeavours to accomplish this purpose, requires no testimony from the present writer. He has shown his readers, with what zeal he would deny, evade or obscure, all those records which would go to the establishment of the facts in question, viz—That the first christians were in the practice of composing their own songs, which were sometimes composed extempore, and at other times prepared with more care, and preserved longer in use; and also in the practice of *explicitly* acknowledging CHRIST AS GOD, in these compositions. But to return to our history.

In this period, when every bishop conducted matters as he pleased, there was “one Harmonius, the son of Bardesanes, a noted heretic, industriously employed himself in composing religious hymns, for the use of the Syrians, in which he interspersed his father's heretical notions, and the philosophy of the Greeks. Ephraim, whose views of the fundamentals of the christian faith, were strictly sound, and to whom the faith of the gospel was precious, made himself master of the measures and tunes, and in the use of them *composed christian hymns*, which were well received by the Syrians, and sung to the same tunes as those of Harmonius. He wrote also a discourse on the utility of psalmody, and exploded idle songs and dancing,” Milnor page 249.

These contests had, it appears, began sometime before this, indeed had probably not ceased from the time of Paul of Samosata. About the middle of this century, however, new difficulties arose; for Athanasias having went to Antioch, by the command of Constantius, or rather by his invitation, communed when there, “with the Eustathians, who under the direction of Flavian, held a conventicle there. This same Flavian was the first who invented the doxology, Glory be to the Father, the Son, and the Holy Ghost, and in singing of the psalms, not only

those who frequented his meeting, but in general all who followed the Nicene faith in the church of Leontius, did the same, in opposition to the Arian doxology, Glory to the Father, by the Son, in the Holy Ghost. So earnest were the two parties against each other. Leontius was a confirmed Arian, but of a milder temper than the rest of his party. He saw that it was by force only he was in possession of his church; numbers of people still professing the Nicene faith. He dared not, therefore, oppose the *Trinitarian hymns*, and laboured to preserve peace in his own time; but touching his white hair, he said on the occasion, ‘When this snow shall melt, there will be much dirt,’ hinting at the dissensions which he imagined would arise after his death,” Milnor, v. 2, p. 93.

Sometime after the affair now mentioned, at Antioch, in the time of Valentinian, Justina his mother, a bigoted Arian, used her utmost exertions to induce Ambrose, bishop of Milan, to resign his office; but when that course proved ineffectual, more violent measures were adopted, and still more violent expected. “Ambrose, during the suspension of this affair, employed the people in singing divine hymns and psalms, at the end of which there was a solemn doxology to the honour of the Trinity. The method of responsive singing had been generally practised in the east, and was introduced by Ambrose into Milan, whence it was propagated into all the churches. The people were much delighted, their zeal for the doctrine of the Trinity was inflamed, and one of the best judges in the world, who then lived at Milan, owns that his own soul was melted into divine affection on these occasions,” Milnor, v. 2, p. 198.

Mr. M'M. gives a little history on this subject, which, as usual, demands our attention. It seems it is not merely in deductions, I have to disagree with this writer, but, very often, respecting the facts themselves. Respecting Augustin, bishop of Hippo, Mr. M'M. gives us a quotation from his confession, as follows—“I read,” says he, “with pleasure, the Psalms of David: the hymns and songs of thy church, moved my soul intensely; thy truth was by them distilled into my heart; the flame of piety was kindled, and my tears flowed from joy,” Apol. p. 44.

I shall now give this quotation from Milnor, where our

author himself had it. Augustin, is speaking of himself, and his friend Alypius, and says, "We were both in the capacity of catechumens, and I read with pleasure the Psalms of David. With what mingled piety and indignation did I look on the Manichees who madly rejected the antidote of life. O, that they saw the internal eternal life, which because I had tasted, I grieved, that I could not shew it to them.

The holidays being finished, I signified to my scholars, that they must provide themselves another teacher. And I wrote to Ambrose an account of my errors, and of my present desire; and begged him to recommend some part of thy word more particularly to my attention, as a proper preparative for baptism. He pointed out to me the prophet Isaiah, I apprehend, on account of his superior perspicuity in opening the gospel. However, finding the first part of this prophet more obscure, apprehending the rest to be similar, I deferred the reading of him till I was more experienced in the scriptures. The time approaching in which I must give in my name, I left the country and returned to Milan. There I received baptism with Alypius and the boy Adeodatus, the fruit of my sin. He was almost fifteen years old, and, in understanding, he exceeded many learned men. I glorify thee for thy gifts my God; for I had nothing in the boy but sin. For that I brought him up in thy religion, thou, and thou only, inspiredst me. I looked with trembling at his prodigious genius. But thou soon removedst him from the earth, and I remember him with the greater satisfaction, as I have now no anxiety for his childhood, his youth, or his manhood. Nor could I at that time be satisfied with contemplating the mystery of redemption. The hymns and songs of thy church moved my soul intensely; thy truth was distilled by them into my heart; the flame of piety was kindled, and my tears flowed for joy. This practice of singing had been of no long standing in Milan. It began about the year when Justina persecuted Ambrose. The pious people watched in the church, prepared to die with their pastor. There my mother sustained an eminent part in watching and praying. Then hymns and songs after the manner of the east were sung, with a view of preserving the people from weariness; and thence the custom has spread through the christian churches." Milnor, v. 2, p. 344.

The reader will now see the object of our author. That he may make the impression, on the reader, that the “hymns and songs of the church” are the same as “the Psalms of David,” he disjoins both expressions from their connexion, and places them together, without the least mark or grammatical notice, to tell his readers that there is about a page between them, with a variety of other matter; and that the Psalms of David, *which he read*, are not at all the same as the *hymns and songs which they sang*. To bolster up his plan, however, he says it was the *alternate* mode of singing, that was the subject of these different accounts. These are his words, “The truth is, the manner of singing, and not the matter sung, is the subject of record, in respect of the church of Antioch, at that time. The notice of the matter of psalmody is incidental, but, on that account, not the less important,” Apol. p. 49. Here Mr. M'M. introduces the cases of Flavian, Athanasius, Ambrose, Jerome and others, to support, his patch-work quotation, from Augustine’s confession. Let us again look at these statements.

Was it indeed the Psalms of David, that Paul attempted to abolish at Antioch, and that the council sang?—Was it the Psalms of David that Ephraim composed as we have already seen?—Were the trinitarian hymns and doxology of Flavian, indeed the Psalms of David?—Were the hymns and doxology at Milan, which inflamed their zeal for the doctrine of the trinity, the Psalms of David?—Respecting these, Spanheim says, as I have twice already quoted, “That besides hymns, and songs, and private psalms, of *which there was a great number in their solemn assemblies*, the Psalm book of David was brought into the *western church* in this age.” Mr. M'M. endeavours to make it appear that it was only the *manner* of singing; but as we examine the subject the evidence increases in support of the ground we have taken. That the Psalms of David were in use at this time, *among* the others, we have not denied; but, to observe the schemes which our author adopts to get round some plain pieces of history, and to deny that hymns were used by these very individuals, whom he offers as witnesses in his favour, is really curious enough. If the Psalms of David would inflame their zeal for the doctrine of the trinity, why should not Jews, and Arians, and other heretics,

be thus inflamed? Nay, if the Psalms or the whole Bible will thus preserve orthodoxy, why does our author employ a Confession of Faith to help it? But more of this hereafter. Spanheim says, there were a great many of these different kinds of hymns and songs, but our author tries to make light of the evidence of such writers as Socrates, Sigebert, Cyril, Spanheim, Beausobre, Mosheim, and Milnor. True, he only says Mosheim is in an error: but if he is in an error on this subject, so are all the others. Their testimony is one. Nor can I doubt, but either of them knew as well what he was writing as Mr. M'M. and was quite as little likely to have been erroneous in his statements.

But we are not yet done with the case of Flavian, as the testimony of Chrysostom, who has been introduced, will confirm what we have advanced on this subject, if it requires confirmation.

“Notwithstanding the entreaties of his pious mother, he” (Chrysostom) “lived in monastic austerities for some time; after which, Flavian, bishop of Antioch, promoted him to the office of presbyter in his diocese. About the year 379, a sedition broke out at Antioch, on account of the taxes, and the people dragged about the streets the statues of Theodosius, and of his excellent lady Flacilla, and their two sons, in contempt. But finding afterwards the danger of the emperor’s resentment, this inconsistent and turbulent people were in the greatest distress. Antioch had ever been very favourable to the name, at least, of christianity, since the time that the disciples were first called christians at Antioch. But luxury and love of the world, were, it is to be feared, much more common in these times than godliness, even among the christian inhabitants. About two hundred thousand citizens made up the sum total; and half of these were christians. John failed not to improve the opportunity. Serious as he himself was in christian views, so far as he understood them, and excellent as a preacher of the law, he exhorted them to repentance; and very properly made the awful suspense they were then in, an instructive emblem of our expectation of the day of judgment. *Hymns and litanies were composed* to solicit God to move the heart of the emperor to pity, and many who had never attended the house of God, and had spent their whole time in the theatre, now joined in divine worship with much

earnestness and assiduity. Flavian the bishop, though aged and infirm, undertook a journey to Constantinople to deprecate the wrath of the emperor." Milnor, v. 2, p. 274.

On the case of Flavian, whom our author has introduced as an evidence of the use of ancient Psalms at this period, it may be remarked, as the reader will recollect, that we have before found him using *trinitarian hymns*, and adding to them the *trinitarian doxology*—that now we find him, and John Chrysostom his presbyter, composing appropriate hymns for a particular occasion; at least they employed them, let the poet be who he might. So much therefore for the opposition of Flavian, Chrysostom and others to hymns of human composition. With whom therefore the charge of *disregard of authority* rests, let the reader judge.

Our author offers a reason why the Psalms of David were not common in the western churches before this period. He says, "In most of these churches they had hitherto, from obvious causes, been generally destitute of this part of worship. That was not an age of Bible societies. Copies of the scriptures were rare, and a Psalm book not to be had. The defect was supplied as the Bible was translated into the vernacular tongues," Apol. p. 51. The reader will recollect, that this is precisely one of the reasons we have offered, why the first christians could not use the ancient Psalms, as the Bible was not to be found in the various dialects, or tongues, in which the gospel was preached on the day of Pentecost; but we have seen, by the repeated authorities already offered, that this circumstance did not prevent them from using *many* others, much less *any*, as our author would intimate. The next evidence our author offers is, of the general use of David's Psalms by all ranks, on the authority of the apostolical constitutions, Jerome and Chrysostom. He says, "In the apostolical constitutions we learn, that 'the women, the children, and humblest mechanics, could repeat all the Psalms of David.'" From Jerome, he says, "You could not go into the fields but you might hear the plow-man at his hallelujahs, and the vinedresser chaunting the Psalms of David." From Chrysostom, he says, "In the church's vigils, the first, the midst, the last, are David's Psalms. In the morning David's Psalms are sought for; and David's is the first, the midst, and the last. At funeral solemnities, the first, the midst,

and the last, is David. *Many who know not a letter can say David's Psalms by heart.* In private houses where the virgins spin—in the monasteries—in the deserts, where men converse with God—the first, the midst, and the last, is David. In the night, when men are asleep, he wakes them up to sing; and collecting the servants of God into angelic troops, turns earth into heaven, and of men makes angels, chaunting David's Psalms." Apol. p. 46, &c.

If that age and country were half as good as this picture would make it, the world has never witnessed such another. But to let that pass; I would first observe, that we are here told of the most unlettered, and all the lower orders of society, being perpetually engaged in singing the Psalms of David; nay, that *many* who knew not a letter, could say them by heart—and on the 51st and 52nd pages, we are told that, the reason why the western church had not adopted the practice sooner, was, that it was not an *age of Bible societies*, that *copies of the scriptures were rare, and a Psalm book not to be had.* Query—How many Bibles, or Psalm books, would it require to supply a people who knew not a letter, and yet had the Psalms of David by heart? The fact, however, is that the statement of our author, so far as it is true, confirms the evidence of those who say that now the Psalm book of David was introduced, among the other songs. The novelty of the songs made the people zealous to obtain and repeat them. This is generally the case, as a disposition of that character, was not confined to Athens. We happen to have a piece of history at hand, precisely in point. D'Israel, in his curiosities of literature, says, "It appears that the first book of Psalms in verse was written by Marot," (by some called Marmot) "a Frenchman.—It was published at Paris, and contained fifty-two psalms written in a variety of measures. This book was dedicated to the king of France, and being a gay novelty, no book was ever more eagerly received by all classes, than Marot's Psalms. They sold faster than the printers could take them off their presses; but as they were understood to be songs, and were unaccompanied with music, every one set them to favourite tunes, commonly those of popular ballads. Beza completed the collection, and Calvin set them to music: but when the court of France found that Calvin used them in worship, they not only forbade them, but Marot had to fly."

Again, "When Sternhold's version appeared in England, the same fondness for novelty appeared. His psalms were practiced by the Puritans in the reign of Elizabeth, and more particularly during the protectorate of Cromwell, on the same plan of accommodating them to the popular tunes, and jigs, which, one of them said, were 'too good for the Devil.' Psalms were now sung at Lord Mayor's dinners, and city feasts; soldiers sung them on their march, and at parade; there were few houses which had not their evening psalms."

The effects of novelty is equally apparent in each of the above cases; and it is well, after all, if Mr. M'Master's men, who were *made into angels*, were a *whit more celestial* in their minds, than many of the psalm-singers of the courts of France or England. Think not, reader, that I am at all disposed to make light of this practice: by no means; but I repeat, that on the face of it, there is rather a confirmation of my statement, and of the authorities which I have adduced, that about this time the psalms were introduced into the churches. The authors, however, whom I have quoted, require no confirmation from any quarter, nor will the varnish that has been bestowed on that tale, compensate for the trouble of its application.

It is of small importance, whether any thing more is advanced on this subject or not; but as our author goes on with his history, we have no objection to follow in the same course.

In the fifth century, Peter Fullo, had, by the favour of the emperor Zeno, and Acocius, bishop of Constantinople, obtained the see of Antioch. "This troublesome and contentious man excited new discords in the church, and seemed ambitious of forming a new sect under the name of Theopaschites; for to the words, *O God, most holy*, &c. in the famous hymn which the Greeks called *Firsagium*, he ordered the following phrase to be added in the eastern churches, *who hath suffered for us upon the cross*. His design in this was manifestly to raise a new sect, and also to fix more deeply in the minds of the people, the doctrine of *one nature in Christ*, to which he was zealously attached. His adversaries, and especially Felix the Roman pontiff, interpreted this addition to the hymn above mentioned, in a quite different manner, and charged

him with maintaining, that all the three persons of the Godhead were crucified; and hence those who approved of his addition were called Theopaschites. The consequence of this dispute was, that the western christians rejected the addition inserted by Fullo, which they judged relative to the whole trinity; while the orientals used it constantly after this period, and that without giving the least offence, because they applied it to Christ alone." Mosheim, v. 2, p. 78.

This place proves, that in both the eastern and western churches, whatever use they made of the Old Testament Psalms, hymns of human composition were yet in common use—that they were not newly introduced, for this is called a *famous* hymn, which implies that it was a considerable time in use and well known—that they were in the practice of expressing their sentiments, of the Redeemer's character and work, in their hymns—and that they were yet watchful against the introduction of error by the composition or alteration of their songs of praise. We now come to the ninth century.

"Another, though less important controversy, (than that about predestination) arose about this time, concerning the concluding words of a very ancient hymn, which runs thus: *te, trina Deitas unaque, poscimus*; which may be thus translated—*O God, who art three, and at the same time but one, we beseech thee, &c.* Hincman wisely prohibited the singing of these words in the churches that were under his jurisdiction, from a persuasion that they tended to introduce into the minds of the multitude, notions inconsistent with the unity and simplicity of the Supreme Being, and might lead them to imagine that there were three Gods. But the benedictine monks refused to obey this mandate; and Bertram, who was one of the most eminent of that order, wrote a large book to prove the expression *trina Deitas*, or *threefold Deity*, orthodox, from the authority of fathers, which was esteemed the only criterion of truth in these miserable times. Godeschalvus, who now lay in prison, heard of this dispute, entered warmly into it, and in a laboured dissertation supported the cause of his benedictine brethren; on which account Hincman accused him of *tritheism*, and drew up a treatise to prove the charge, and to refute that impious and enormous

heresy. This controversy, however, was but of a short duration, and the exceptionable passage of the hymn in question maintained its credit, notwithstanding all the efforts of Hincman, and continued as before to be sung in the churches." Mosheim, v. 2, p. 339.

We find as before, that this hymn is termed *very ancient*, and although the term is indefinite, and does not specify any particular period of time, it yet unavoidably leads to the conclusion, that the chain of facts is unbroken, with respect to the practice of the church, in the use of modern hymns, in her praises to God, and also their being a depository of her doctrines, and a confession of her faith.

Our author, after all his exertions to evade or deny the most unquestionable historical evidence, for five or six hundred years—and often employing language calculated to deceive common readers, only some of which I have noticed, comes at last to his confessions as follows: "It nevertheless may be admitted, without injury to our cause, that in those days of evil, when clerical ambition, and ecclesiastical profligacy appeared with such unblushing effrontery, advantage was taken of the commotions of the times, to introduce by every mean, the conflicting corruptions of doctrine, order and worship. And it would be strange if the united charms of poetry and music, were not laid in requisition to further their designs. I admit the probability of hymns of human composure being numerous; and that they were frequently used in public worship, we need not doubt. That many of them were intended to honour, and as many others intended to dishonour the Redeemer of men, neither the opinions of the times, nor the characters of the prime actors of those days forbid us to suppose.

But when all this is granted, I assert, without apprehension of any well supported contradiction, that there is no ground to believe, that inspired songs were not used, from the beginning, in the church of God; or that uninspired hymns were *exclusively* adopted, or at all adopted with *divine approbation*," Apol. 53. After this, Mr. M'M. gives his readers another misrepresentation of our reasoning and conclusions, in his usual manner, which I do not think necessary farther to notice. On the quotation which I have given, however, I offer the following remarks:

1. Our author, finding himself utterly unable to resist

the concurrent testimony of history, at last admits—that *hymns of human composition were numerous—that many of them were intended to honour the Redeemer—and that they were frequently used in public worship.*

2. To destroy the effects of these concessions, he ascribes all this to *ecclesiastical profligacy—unblushing effrontery—the commotion of the times—and the united charms of poetry and music.* With those who can believe that these causes combined, or contributed, to the use of *hymns in worship TO HONOUR THE REDEEMER*, it would be utterly in vain to reason. Were these the reasons that induced the christians, even in the apostle's time, to meet before daylight to sing a hymn to Christ as God? were these the causes that produced those hymns, *composed by the faithful brethren from the beginning*, representing CHRIST AS GOD INDEED? and were these the reasons why the *first defenders* of the divinity of Christ, referred to these *first hymns* as a most unanswerable proof of the faith of the *first christians*?

3. To help the matter, our author alleges that there were *as many hymns both calculated and intended to dishonour THE REDEEMER*, and the reasons assigned are that neither the opinions of the times, nor the *characters of the prime actors forbid us to suppose it.* Mr. M'M. would let himself be heard, were any of those writers whom he opposes, to take a matter for granted, because they were not *forbid to suppose it.* Hymns, however, in honour of the Redeemer, is *historical truth*—those *intended to dishonour him*, our author's supposition. But if it were true, it interferes no more with the question of evangelical hymns, than the preaching of heresy does with the preaching of the gospel of Christ.

4. After all this contest, the whole question rests on the assertion of our author. After passing through so many ages, and being able to offer, from the birth of Christ until the fourth century, only the solitary instance of the 133d Psalm, of the Old Testament Psalms having been sung, and but few instances after it—after being obliged to yield up the argument, in the ungraceful manner we have seen, he at last *asserts*, without any apprehension, &c. Mr. M'Master's assertion, therefore, is the whole of the argument that remains, and the reader may take it for

what it is worth. Whether I have produced evidence to establish the fact, of the first and purest christians composing their hymns in honour of Christ—whether they did not feel themselves obeying the injunctions of the apostles in so doing—and whether we are not both *authorised* and *required* to unite at present, as in the visions of John, the songs of Moses and the Lamb—or whether I have failed as to my historical references, and deductions, in all these points, is now left to the candid and conscientious deliberation of the intelligent reader.



CHAPTER V.

Modern History of Psalmody Reviewed.

“It appears from the records of the early periods of the church, that christians, in their public assemblies, praised God in the language of scripture songs. It also appears, that the term *hymn* was applied to David’s Psalms.” Apology, p 55.

“They affirm that all our ancestors, even the apostles themselves, were of that opinion, (viz. that Christ was a mere man) and taught the same with them.”—“This might carry a plausible appearance of truth, were it not first contradicted by the holy scriptures, next by the books of several persons long before the time of Victor. In fine, how many psalms, and hymns, and canticles were written from the beginning, by faithful christians, which celebrate Christ, the word of God, as no other than God indeed?” Milnor, v. 1, p. 249.

We have already observed, that this writer, which was Caius the Presbyter, although Milnor seems to think the book anonymous, refers to the times of the apostles, and indeed he, in the most express terms, states these psalms to have been composed by the faithful brethren from the beginning, and *thus* refutes the claims of the heretics to a descent from the apostles. If there is any confidence in church history, this author shows that these hymns were in use in the days of the apostles, and that the term *psalms*, was applied to those of modern composition, as readily as

to those of the Old Testament; and helps very much to confirm our explanation of the language of the apostle. Nay, this has an authenticity stamped upon it, beyond the bare veracity of the historian; for, had the author of this book, whoever he might have been, referred to supposed facts that had not existed, or had not been known, the argument would have recoiled upon him, and the world would have heard it. It is also a fact, that the term *psalm*, was much more frequently applied to modern compositions, than the term *hymn*, was to the Psalms of David. These facts, will not only fairly balance the sentiments of our author, above expressed, but overturn the inference he wishes to deduce from them. We return again to our history.

In his "Modern History of Psalmody," our author carries us at once to the tops of the mountains, where the Waldenses, "mid Alpine cliffs," sung the songs of scripture; "the Albigenes, in 1210," who, "were metre psalm-singers."

As we have no wish to question these facts, we just observe, that it proves about as much as if any future historian were to write that the Americans, in 1825, were psalm-singers; in relation to which, two queries might readily be offered, viz—What psalms did they sing? and whatever might be the reply to this, if any particular system were specified, it might be returned, Did they sing no other? Such is the case of these now mentioned. We add besides, that if, as our author states, they were metre psalm-singers, their psalms were not those of David; as I think all respectable historians agree, that the version of Marmot was the first; and of course their's are more likely to have been some other than the Old Testament songs. We find indeed that some of them attempted to turn the scripture "into low Dutch rhymes, for the edification of their brethren," but there are no exceptions made, and no particular parts specified, unless it is the reason assigned for the work, which was, that "In scripture there are no jests, fables, trifles or deceits, but words of solid truth;" so that no particular reference is made to the psalms.

In the catechism of the Waldenses, we have the following question and answer—Quest. "In what manner do you adore and serve the God in whom you believe?—Ans.

I adore him by the adoration of external and internal worship; externally by bending of the knees, elevations of the hands, by inclinations, by hymns, by spiritual songs, by fasting, by invocation.”—Milnor, Ledger’s Gen. Hist. and Perrin’s Extracts. It is indeed abundantly evident that the Waldenses, the Paulicians and Lollards, used human compositions in their praise, and were reproached as *hymn-singers*, which Mosheim shows to be the etymology of the epithet Lollard.

Mr. M’M. says, “John Huss, in the fifteenth century, as Wickliffe had done in the fourteenth century, sung the Psalms in verse.” Whether the Psalms of David were then in verse or not, or whether it were them or some other psalms that Huss sung, is not material; but we have unquestionable evidence that he sung other songs, at a time when, if ever he acted in a conscientious manner, and in full view of eternal consequences.

John Huss and Jerome of Prague, were both burnt for heresey; the first on the 6th of July, 1413, and the other on the 30th of May, 1416. Eneas Sylvius, a Roman Catholic historian says, “They went to the stake, as to a banquet; not a word fell from them, which discovered the least timidity; they sung hymns in the flames to the last gasp without ceasing,” Milnor, v. 4, p. 219. Lest Mr. M’M. might be tempted to call all these hymns, Psalms of David, I will add the case of Jerome, who “As he went to execution, sung the apostle’s creed, and the hymns of the church, with a loud voice and a cheerful countenance. He kneeled at the stake, and prayed. Being then bound, he raised his voice, and sung a paschal hymn then much in vogue in the church.

Hail! happy day, and ever be adored,
When hell was conquered by great heaven’s Lord.

L’Enfant in Milnor, v. 4. p. 230.

To these may be added, “Henry Voes and John Esch, who cheerfully underwent the fiery trial on the same day; testifying a wonderful constancy. As they were led to the stake, they cried with a loud voice, that they were christians; and when they were fastened to it, and the fire was kindled, they rehearsed the creed, and after that sang the verses alternately of *Te Deum laudamus*, till the flames deprived them of life.” This was A. D. 1523. Milnor,

v. 5, p. 262. "Luther, in memory of these faithful servants of God, composed a Latin hymn, which has been much used in the protestant churches," *ibid.* p, 263.

Luther is one of Mr. M'M's witnesses, for the Old Psalms. Let us hear what he says, or what is said of him, besides this hymn. "Luther, a short time before he ventured to administer the Lord's supper in the German language, had had the precaution to compose and print a very useful little book, containing thirty-eight German hymns, with their appropriate tunes, for the express purpose of conveying and fixing in the memories of the common people, a deal of religious instruction in a very concise and agreeable manner. The subjects were, parts of the catechism; leading articles of belief; prayers and thanksgivings. In fact, the book was a summary of christian doctrine, expressed in very neat and elegant German metre; and so well managed, that the harmony and modulation of the voice agreed with the words and sentiments, and tended to raise the correspondent affections in the minds of the singers. On this account the author has been called the true Orpheus of Germany, and to his praise it is added, that he applied his knowledge of musical numbers and harmonies to the expectation of the most pious and fervid motions of the soul," *ib.* 467.

Whether the above be the version of psalms which was published by Luther, according to our author, or not, I do not pretend to say. I can indeed find his commentaries on the Psalms, but not any version of them; and I rather incline to the opinion that he never composed one. At all events, we see he was a hymn-maker, and a hymn-singer; and we also see that the term *hymn*, although it may, in a very few instances, have been applied to the Psalms of David, was the general appellation of human composition.

John Hulin too, "while preparing for the fire, sang several songs of praise with great cheerfulness," *ibid.* 531. Also, "At Tournay in Flanders, in 1528, an Augustine monk, named Henry, was condemned to the flames, for having thrown off his dress, married a wife, and preached against popery. The bishops official told him he might save his life if he would but own that the woman he had married was his concubine. But he, refusing to lengthen his days on such terms, praised God by singing *Te Deum*, and soon

after, cheerfully finished his course in the fire," Milnor, v. 5, p. 596.

I have few remarks now to offer. The reader will have seen, that notwithstanding the number of witnesses which our author has brought, or attempted to bring, for the use of David's Psalms, even where it has been the fact that they have been used, we nevertheless find them making or using others, without scruple or hesitation—whether it has been the primitive fathers of the christian church—the fathers of the Reformation—or our commentators and standard divines. So far then as their authority is of weight, we have it; but the sweetest consolation is, that this is only a small weight thrown into the scale of scripture truth and apostolical practice. Let it be however as Mr. M'M. has said, about Luther's version of the Psalms, and we have the following catalogue, viz.—

	<i>A. D.</i>
The version of Luther, published	1525
Old English version,	1539
Marmot's, 50–1543. Beza and Marmot,	1550
Some Scotch Psalms, 1555—The whole Psalter,	1559
Sternhold and Hopkins,	1562
Version of the translation of the Bible,	1613
New England version,	1640
The version of Rouse,	1649
Barton's version,	1682
Ford's do.	1686
Tate and Brady,	1696
Psalterium Americanum,	1718
Watts' version,	1719
Davis' version,	1813

More than twice this number of versions of the Psalms have been published; but the above is perhaps sufficient as a specimen, of entire versions, and odd psalms or parts of versions, it is not necessary to notice.

“In England there have been many translations of the Psalms into metre. The first, as far as my knowledge extends, goes under the name of Sternhold and Hopkins. They were assisted by three other persons. Sternhold was groom of the robes to King Henry the VIII. and afterwards of the privy chamber to Edward VI. He had a legacy given him by Henry. He translated 37 Psalms; Hop-

kins 65; the rest were done by William Whittingham, William Kothe, and Robert Wisedom. This version was appointed by authority to be used in the English church, and was for a long time the only one in use. Bishop Horsey preferred it to all others." The next we notice is, "*The whole book of psalms faithfully translated into English metre. Whereunto is prefixed a discourse, declaring not only the lawfulness, but also the necessity, of the heavenly ordinance of singing scripture psalms in the churches of God. By those of New England. Coll. iii. Let the word of God dwell plenteously in you, in all wisdom, teaching and exhorting one another in Psalms, Hymns and Spiritual songs, singing to the Lord with grace in your hearts. James v. If any be afflicted, let him pray; and if any be merry, let him sing Psalms. Imprinted 1640.*"

The preface of this curious book begins thus.—“The singing of psalms, though it breathe forth nothing but holy harmony, and melody; yet, such is the subtilty of the enemy, and the enmity of our nature against the Lord and his wayes, that our hearts can finde matter of discord in this harmony, and crotchets of division in this holy melody—for—There have been three questions especially stirring concerning singing. First, what psalms are to be sung in churches? Whether David’s and other scripture psalmes, or the psalmes invented by the gifts of godly men in every age of the church? Secondly, if scripture psalmes, whether in their own words, or in such meter as English poetry is wont to run in? Thirdly, by whom are they to be sung? Whether by the whole churches together with their voices? or by one man singing alone and the rest joining in silence, and at the close saying amen!”

In answering these questions, the writer of the preface proves, that it is lawful and right to sing the Psalms of David; attempts to show that it is best to sing no others; and insists that the whole congregation ought to join in this part of worship. We also learn, that in *those days* there were strong doubts in the minds of many, whether it were right to translate the book of Psalms into ‘meeter.’ And it is not a little amusing to observe how, with their scruples about singing any thing but the Psalms of David, they were embarrassed with the objection, that to change the Psalms into metre, was to alter the scripture. The writer’s con-

clusion on this subject is right curious. He says—"But the truth is, as the Lord hath hid from us the Hebrew tunes, lest we should think ourselves bound to imitate them; so also the course and frame (for the most part) of the Hebrew poetry, that we might not think ourselves bound to imitate that, but that every nation without scruple might follow as the graver sort of tunes of their own country songs, soe the graver sort of verses of their own country poetry."

The writer then professes that the sense of the text is closely followed in this translation; but after all, he is obliged to make an apology for some changes which the tyranny of metre compelled him to make; such as 'God's fearers' instead of 'those who stand in awe of God;' 'humbly blesse' for 'blesse;' 'rejoice' instead of 'shout for joy,' &c.

About the same time that the above was published in New England, the version of Mr. Rouse, which is still in use, was prepared. The introduction of it to the public notice, was by the *secular authority*, as it appears that the "House of Commons, (of England) by an order bearing date November 20, 1643, recommended the Psalms published by Mr. Rouse, to the consideration of the Assembly of Divines," sitting at Westminster. Francis Rouse, Esq. was an influential member of both bodies, the house of Commons and General Assembly. Whether there were any, and, if any, what connexion between him and the author of this version of the Psalms, I am not at present able to say.

The next year after the above recommendation, the Commissioners from Scotland, in writing to their constituents, the Scotch Assembly, an account of their proceedings, among other things, say "There was also presented to the Assembly, a new paraphrase of the Psalms in English meeter, which was well liked of, and commended by some of the members of the Assembly; but because we conceived that one psalm book in all the three kingdoms was a point of uniformity much to be desired, we took the boldness (although we had no such express and particular commission) to oppose the present allowing thereof, till the Kirk of Scotland should be acquainted with it; and therefore, we have sent an essay thereof in some Psalms. We have also sent another specimen, in print, done by some ministers of the city. Your wisdoms bes to consider, whether it be

meet to examine them by your commissioners there, that their judgments be sent up unto the Assembly here, both about the generall of uniformity in this point, and about the particular way of effecting it, whether by either of these two, or by any other paraphrase, or by changing some expressions in the books now in use, which is aymed at by the first of these two.—Worcester House London, May 20, 1644—Jo. MAITLAND, *Alexander Henderson, Sam. Rutherford, Robert Baille, George Gillespie.*”

The reply of the Scotch Assembly is added in the next month of that year, as follows: “That point concerning a change of the paraphrase of the Psalmes in meeter, we have referred to the commissioners here, whose power and commission granted by the preceding Assembly, we have renewed and continued. *Subscribed in the name of the Generall Assembly, by the Moderator, Edinburgh, 4th June, 1644.*” Acts of the Assembly.

The Westminster Divines completed their work in favour of this version in the next year, as appears from the following account. “The Assembly perfected nothing further this year; but complaint being made of the obsolete version of the Psalms by Sternhold and Hopkins, the Parliament desired them to recommend some other to be used in churches; accordingly they read over Mr. *Rouse’s* version, and after several amendments, sent it up to the House, Nov. 14, 1645, with the following recommendation:— ‘Whereas the Honourable House of Commons, by an order bearing date Nov. 20, 1643, have recommended the Psalms published by Mr. *Rouse* to the consideration of the Assembly of Divines, the Assembly has caused them to be carefully perused; and as they are now altered and amended, do approve them, and humbly conceive they may be useful and profitable to the church, if they be permitted to be publicly sung;’ accordingly they were authorised by the two Houses.” Neil’s History of the Puritans, v. 3. p. 315.

The English having published their revision of *Rouse’s* paraphrase, by the *advice* of the Assembly and the *authority* of Parliament, the Scotch Assembly continued the revision for some years longer. It was nearly two years after the adoption of it in England, before we hear any thing farther from the commissioners to whom the business was entrusted. A committee was then appointed on the subject, and

their report was taken into consideration by the Assembly, at “*Edinburgh, 28th August, 1647; Post meridian, Sess. 25—Act for revising the paraphrase of the Psalmes brought from England, with a recommendation for translating the other scripturall songs in meeter.*”

The General Assembly having considered the report of the committee, concerning the paraphrase of the Psalms sent from England; and finding that it is very necessary that the said paraphrase be yet revised: Therefore, doth appoint Master *John Adamson* to examine the first forty psalms, Master *Thomas Crawford* the second forty, Master *John Rowe* the third forty, and Master *John Nevy* the the last thirty psalms of the paraphrase; and in their examination, they shall not only observe what they think needs to be amended, but also to set down their own essay for correcting thereof; and for this purpose recommends to them, to make use of the travels of Rowallen, Master Zachary Boyd, or of any other on that subject, but especially of our own paraphrase, that what they finde better in any of these works may be chosen; and likewise they shall make use of the animadversions sent from presbyteries, who for this cause, are hereby desired to hasten their observations unto them; and they are to make report of their labours herein to the commission of the assembly for publick affairs against their first meeting in *February* next: and the commission after revising thereof, shall send the same to the provincial assemblies, to bee transmitted to presbyteries, that by their further consideration, the matter may bee fully prepared to the next assembly; and because some psalms in that paraphrase sent from England, are composed in verses which do not agree with the common tunes, Therefore, it is also recommended, that these psalms bee likewise turned in other verses, which may agree to the common tunes, that is, having the first line of eight sylabs, and the second of six, that so both versions being together, use may be made of either of them in congregations, as shall bee found convenient: And the Assembly doth further recommend, That Mr. Zachary Boyd bee at the pains to translate the other scripturall songs in meeter, and to report his travels also to the commission of Assembly, that after their examination thereof, they

may send the same to presbyteries, to be there considered until the next general Assembly." Acts of Assembly.

The next year, 1648, they passed an "Act for examining the paraphrase of the Psalmes, and other scripturall songs."

"The Generall Assembly appoints Rouse's Paraphrase of the Psalms, with the corrections thereof now given in by the persons appointed by the last Assembly for that purpose, to bee sent to presbyteries, That they may carefully revise and examine the same, and thereafter send them with their corrections to the commission of this Assembly to be appointed for publick affairs, Who are to have a care to cause re-examine the animadversions of presbyteries, and prepare a report to the next Generall Assembly; Intimating hereby, That if presbyteries be negligent hereof, the next Generall Assembly is to go on and take the same paraphrase to their consideration without more delay; And the Assembly recommends to Master *John Adamson* and Mr. *Thomas Crawford*, to revise the labours of Mr. *Zachary Boyd*, upon the other scripturall songs, and to prepare a report thereof to the said commission for publick affairs; That after their examination, the same may be also reported to the next Generall Assembly," *ibid.*

The next year, 1649, the Assembly disposed of this matter by a "Reference to the commission for publick affairs for re-examining the paraphrase of the Psalmes, and the emitting the same for publick use."

The Generall Assembly having taken some view of the new paraphrase of the Psalms in meeter, with the corrections and animadversions thereupon, sent from several persons and presbyteries; and finding that they cannot overtake the review and examination of the whole in this assembly; Therefore, now after so much time and so great pains about the correcting and examining thereof from time to time, some years bygone, that the whole may come now to some conclusion, They do ordain the brethren appointed for perusing the same during the meeting of this Assembly, viz. Masters *James Hamilton*, *John Smith*, *Hew Mackail*, *Robert Traill*, *George Hutcheson*, and *Robert Lawries*, after the dissolving of this Assembly, to goe on in that worke carefully, and to report their travels to the commission of the Generall Assembly for publick affairs, at

their meeting at *Edinburgh*, in *November*. And the said commission, after perusal and re-examination thereof, is hereby authorised with full power to conclude and establish the paraphrase, and to publish and emit the same for publick use," *ibid*.

In virtue of the aforesaid powers, granted to the commission of Assembly, they proceeded to pass the following

"Act of the commission of the General Assembly, approving the New paraphrase of the Psalms in metre, and appointing them to be made use of in congregations and families.

EDINBURGH, 23d November, 1649, *Post meridian*.

The commission of the General Assembly, having with great diligence considered the paraphrase of the Psalms in metre, sent from the Assembly of divines in England, by our commission whilst they were there, as it is corrected by former General Assemblies, committees from them, and now at last by the brethren deputed by the late Assembly for that purpose, and having exactly examined the same, do approve the said paraphrase as it is now compiled: and therefore, according to the power given them by the said Assemblies, do appoint it to be printed and published for public use: hereby authorising the same to be the only paraphrase of the Psalms of David to be sung in the Kirk of Scotland; and discharging the old paraphrases, and any other than this new paraphrase to be made use of in any congregation or familie after the first day of May, in the year 1650. And for uniformity in this part of the worship of God, do seriously recommend to Presbyteries, to cause make public intimation of this act, and take special care that the same be timeously put to execution, and duly observed.

A. KER."

This act of the commission of the General Assembly was confirmed and supported by an "Act of the committee of the estates of Parliament, authorising the said paraphrase in Kirks and families.

EDINBURGH, 8th January, 1650.

The committee of estates having considered the English paraphrase of the Psalms of David in metre, presented this day unto them by the commissioners of the General Assembly, together with their act and the act of the late

Assembly, approving the said paraphrase, and appointing the same to be sung through this Kirk. Therefore the committee doth also approve the said paraphrase, and interpose their authority for the publishing and practising thereof; hereby ordaining the same and no other to be made use of throughout this kingdom, according to the tenor of the said acts of the General Assembly and their commissioners.

T. HENDERSON." *ibid.*

Thus, the version of the Psalms by Rouse, was fully established by the highest authority of both church and state, in the year 1649; only one hundred and seventy-five years now past. In the year 1682, a version prepared by William Barton, was published by the company of stationers in London. The title of the book is, "The Book of Psalms in metre. Close and proper to the Hebrew: smooth and pleasant for the metre. To be sung in usual and known tunes." This however, is the second edition with amendments, and the addition of fresh metres.

In the year 1686, Simon Ford, D. D. published another version, which he entitles "A new version of the Psalms of David into metre, smooth, plain and easie to the most ordinary capacities; and yet as close to the original languages, and the last and best English translation, as the nature of such a work will well permit."

The use of all these, however, in the English church, was superceded by the versification of Tate and Brady, which is that now found in all the Episcopal prayer books.

The next work which we shall notice in the English language, is entitled "*Psalterium Americanum*. The Book of Psalms, in a translation exactly conformed unto the original; but all in blank verse, fitted unto the tunes commonly used in our churches. Which pure offering is accompanied with illustrations digging for hidden treasures in it; and rules to employ it upon the glorious and various intentions of it. Whereunto are added, some other portions of the Sacred Scriptures, to enrich the cantional. Boston, in N. E. Printed by S. Kneeland, for B. Elliot, S. Geerish, D. Henchman, and J. Edwards, and sold at their shops, 1718."

Whether this book was ever brought into use, I cannot learn. It is anonymous; and has a very learned and pi-

ous preface. The writer in justifying his undertaking says, "Our poetry has attempted many versions of the Psalms, in such numbers and measures as might render them capable of being sung, in those grave tunes which have been prepared and received for our christian psalmody. But of all the more than twice seven versions, which I have seen, it must be affirmed; that they *leave out* a vast heap of those rich things, which the Holy Spirit of God speaks in the original Hebrew; and that they put in a large heap of poor things, which are entirely their own. All this has been merely for the sake of preserving the clink of the *rhyme*; which after all, is of small consequence unto a generous poem; and of none at all unto the melody of singing; but of how little then in singing unto the Lord."

The author, after going on to vindicate his blank verse says, "For the new translation of the Psalms, which is here endeavoured, an appeal may with much assurance be made unto all who are masters of the *Hebrew tongue*, whether it be not much more agreeable to the original, than the *old* one; (Rouse's version was now about 70 years in use) or than any that has yet been offered to the world."

And yet when he comes to give his "Admonition concerning the tunes," he tells us that "the version is fitted to all the tunes, the notes whereof are eight and six"—that is *common metre*; and the expedient adopted to procure variety is to add in *black letter*, words enough to every other line to make *long metre*, or take away a suitable number to make *short metre*.

Thus, in 103d psalm, we have long or common metre, by retaining or excluding the words printed in brackets:

"O my awakened soul, do thou
Bless [always] the eternal God;
And all my inward powers the name
Of his pure [spotless] holiness."

There are in this version hundreds of interpolations of this sort.

Dr. Watts' book of hymns was published in 1707; his psalms in 1719. "A revision of Watts' paraphrase was made some thirty years ago by Joel Barlow, author of the *Columbiad*, and subsequently, by the late Dr. Dwight, who versified the psalms omitted by Watts. These are in general use among the Dissenters in England, and in most of the churches in the United States."

Having given this brief and imperfect historical sketch, I shall subjoin specimens of the rare versions mentioned, that the reader may compare them. I shall for this purpose take two verses of the 18th psalm, simply because I have no copy of Sternhold and Hopkins before me; and this is the only part of that version which I now retain in memory. But first, the passage in the common translation may properly be transcribed. Psalm xviii. 9, 10—"He bowed the heavens also and came down, and darkness was under his feet. And he rode upon a cherub, and did fly; yea, he did fly upon the wings of the wind."

1

*Sternhold
&
Hopkins.*

9. The Lord descended from above,
And bowed the heavens most high;
And underneath his feet he cast
The darkness of the sky.
10. On cherubs and on cherubim,
Full royally he rode,
And on the wings of mighty winds
Came flying all abroad.

2

*New England
version.*

9. Likewise the heavens he downe bowed,
And he descended, and there was
Under his feet a gloomy cloud;
10. And he on cherub rode and flew,
Yea he flew on the wings of winde.

3

Rouse's version.

9. He also bowed down the heavens,
And thence he did descend;
And thickest clouds of darkness did
Under his feet attend.
10. And he upon a cherub rode,
And thereon he did fly;
Yea on the swift wings of the wind
His flight was from on high.

4

Barton's version.

9. The Almighty Lord the heavens bowed,
And downward did descend:
Beneath his feet a sable cloud
Of darkness did extend:
10. A cherub-chariot did him bear,
Whose plumes he made his sail;
The winds his winged coursers were,
And darkness was his vail.

5

- Ford's version.* 9. The heavens, when their Lord came down,
Did in an humble posture bend;
And for the footcloth of his throne,
Vast darkness did itself extend.
10. His steed a glorious cherub was,
Whose wings did swiftly him convey;
As swiftly as the winds do pass,
When through the air they force their way.

6

- Tate & Brady's version.* 9. He left the beauteous realms of light,
Whilst heaven bow'd down its awful head;
Beneath his feet substantial night,
Was like a sable carpet spread.
10. The chariot of the King of kings,
Which active troops of angels drew;
On a strong tempest's rapid wings,
With most amazing swiftness flew.

7

- Psalterium Americanum.* 9. The heavens also he bowed down,
And he made his descent;
A cloudy darkness then there was
Under his feet displayed;
10. Upon cherub then he rode,
And flew with wondrous wings,
Yea he flew swiftly on the wings
Of the spirituous wind.

8

- Watts' version.* 9. He bow'd his ear to my complaint,
Then did his grace appear divine.
10. With speed he flew to my relief,
As on a cherub's wing he rode;
- C. M.* 10. He rides upon the winged wind,
And angels in array
In millions wait to know his mind,
And swift as flames obey.

9

- Davis' version.* 9. He bow'd the heavens, and as he past
Darkness beneath his feet he cast—
10. He left the heaven of his abode,
And on a cherub swiftly rode.

“The reader may compare these several versions with the common translation, and judge for himself in which the sense is given with the greatest precision. The conclusion, if I am not greatly mistaken, will be this, that to turn the

psalms into metre, however bald and limping, it is unavoidable to add words to which there is nothing correspondent in the original. And surely he that can adopt, for his own use, one of these versifications, ought not to cry out against those who prefer the others, as corrupters of the word of God in this part of his worship. Let every man be fully persuaded in his own mind; and let no one judge his brother, nor throw an occasion of stumbling in his brother's way.

The history of Church-psalmody, if it would be fully and fairly given, would at once cure all the prejudices which are entertained on this subject. God has been worshipped acceptably in Hebrew psalms, the rhyme and tunes of which are now utterly unknown; in Greek and Latin hymns; in psalms turned into the metres of English, Dutch, French, Indian, Hindoostanee, and a hundred other languages; and in the various versions which we have seen that our ancestors used in other ages. How utterly improper is it then to break the communion of the churches, on account of differences as to the version to be used in public worship."

For several of the above extracts, distinguished by the quotation marks, without the name of an author, I am indebted to the Evangelical and Literary Magazine, published in Richmond, Virginia. In one opinion, however, I am constrained to differ with this judicious writer, as I am too well aware of the strength of prejudice, on this subject, to hope that any history—any argument—or any degree of moral swasion will *at once cure all*, or *ever cure some* of the prejudices which are so fondly cherished on this subject.

I apprehend that none of our American versions ever obtained much popularity. The last one by Davis, has some very fine scintillations; but not enough to recommend it to general use. Three of the English versions obtained considerable popularity, and some parts of Sternhold and Hopkins, notwithstanding it was allowed to be obsolete in the time of the Westminster Assembly, will perhaps never be excelled. Tate and Brady's has also its excellencies; but that by Rouse had the advantage of being supported by the higher powers, and prevailed over all its rivals. Indeed, some psalms of this version I do not expect ever to see improved by any other. The meaning of the prose is conveyed with accuracy, with energy, and with taste; but that cannot be justly said of all.

The great object of Mr. M'M. in his book, *professedly* is peace; and to effect this very desirable end, he zealously seeks “*a point*, where the jarring parties may meet in concord; where they may ungird their armour, forget their animosities, and unite for a while in a song of praise to God their Saviour.” At last, the wonderful discovery is made—small as the *point* is, his eagle-eye has descried it—his eager grasp has seized it. Now indeed the accents of *peace*, and *love*, and *meekness*, and *candour*, and *harmony*, and *union*, are all flowing, if not from his heart, at least from his pen, and our attention is called with enthusiasm to this *point* of union and concord. But what is this discovery—this point of union? It is this; do you believe and say and do, as I believe and say and do, and we shall be all friendship, and harmony, and peace. In other words, do you adopt as a part of your creed and practice, as a part of your doctrine and worship, the version of psalms by Rouse, and *no other*, and all will be well. Mr. M'-Master, however, appears rather indignant at the imputation of contending for Rouse's, or any other version. He says, “Yet, Dr. E. whether I will or not, will have the ‘Apology’ to be no more than a defence of Rouse's poetry!” p. 177. “I have said, the dispute is not about versions: this should be kept in recollection. Let us have what *justly* merits the name of a *version*, and the contest shall end. We ought, indeed, to select the best. We believe that used in the church of Scotland, in the Associate and Reformed Presbyterian churches, is the best. We do not say it is perfect; it is susceptible of improvement, as the version of the Bible is; but we have none better; we have no other one so good,” p. 77. “Boswell, the friend of Johnson, who gave stability to our language, was a man of talent and of taste: he, too, gives his testimony in favour of this version, as the best extant. Take his own words—‘I am well satisfied that the version used in Scotland is, upon the whole, the best; and that it is in vain to think of having a better.’” I certainly do not wish to imitate our author, in imputing to my opponent sentiments which he disavows; but I have a right to notice the inconsistency and tergiversation, which abounds on this part of the subject. If the question is not about versions, what is the meaning of all the above language, and *much more* of the

same character. "We believe *it is best*"—"we have *none better*"—"no other one so *good*"—"it is in *vain to think* of having a better," &c. &c. And what are we to think, when this language is compared, or rather contrasted, with the following, "We do not say it is *perfect*"—"it is *susceptible of improvement*"—"it is not so perfect as to preclude improvement," &c. &c. Our author can see very clearly the *inconsistency* of Dr. Ely, in admitting the imperfections of Watts, and still employing his poetry: but he can see nothing inconsistent in his own language or conduct. If the reader can see with him, he will have the felicity to exercise a very accommodating faculty indeed. See Apol. pp. 18, 60, 61, 76, 77, 157.

If my own opinions, about versions, were of any importance, I would say, as already said, that some parts of the paraphrase of Rouse will never be much improved, attempt it who may; but, besides the defective poetry, some other parts are certainly not a true representation of the sentiments or facts of the original. The first verse of the first psalm, and the fourth verse of the sixty-ninth, have frequently been given, with some others, as an unauthorised construction of, or addition to the original. In Ps. cvi. 19, we have a glaring error in matter of fact. The prose says, "They made a calf in Horeb, and worshipped the molten image." The version of Rouse says,

"Upon the hill of Horeb they,
An idol calf did frame."

This is utterly inconsistent, not only with the original, and with the translation, but with the history. The hill was fenced around—none dared to touch it, and when Moses and Joshua came to the people who worshipped the idol, they had to descend *from the hill* for that purpose. Here our author might be interrogated, as he does with respect to Watts, "Is a smooth line of poetry, though containing a false *statement*, of more importance than the truth of God's word." But while it is no difficult matter to find faults, in any of the versions we have, it is also easy to find excellencies, and this, in my opinion, would justify a selection from the different versions extant; and probably one of the most effectual measures to procure the best possible version, would be to make a selection of this character, proceeding from the first psalm to the last in order.

Some authors have excelled in one place, and some in another, and probably there is no one psalm but has been well executed by some author. Of the foregoing nine versions, to say nothing of the many others that have been attempted, some professing to preserve the *letter* and some the *spirit* of the original, better than all others, who is to decide the divine right of any one? or is it already decided by the Assembly and Parliament? and must we still retain it and *no other*? A restriction not found in all the book of God.

We have seen now, that the very individuals who have been brought forward, by our author, as witnesses for the use of David's Psalms, viz. Huss, Luther, &c. were not only hymn-singers, but makers of hymns; and that from the most unquestionable evidence. Horne, Scott, and Ridgley, too, whose language or *evidence* is introduced with the most ridiculous and empty pageantry, to prove what no one denies, that they spake well of the Psalms; and who does not recommend *new* hymns of praise for the *new mercies*, and new blessings of the gospel day. It never entered into the thoughts of these men, that friendship to a gospel psalmody, inferred enmity to Old Testament Psalms.

Perhaps the christian world was never so nearly being entirely without a gospel psalmody, properly so called, as it was for some time before and after the introduction of the version by Rouse into the church. I think I have given unquestionable evidence, that a psalmody emphatically gospel, and of modern composition, was used from the time of the apostles, until the time of the Reformation; and that it was in the purest branches of the church that it was employed. I have shown the manner in which the version of the psalms, which we now possess, as well as several others, was introduced, and under what circumstances. I have likewise given sufficient evidence, in the Acts of the Assembly, that they were very solicitous for the versification, at least of other scripture songs; nor did they make any distinction between an *allowable indulgence*, and an *indispensable privilege*. To this I will add but one remark, which is, that the cry out about preferring our own composition to the language of inspiration, is just as applicable to our preaching, and our prayers, as to our praises; and if we are to be so confined in the one, we ought to be so in the other.

CHAPTER VI.

*An Examination of the Apology of Mr.
M' Master.*

"The sons of Zion are friends to truth; children of the same family; they touch with freedom each others mistakes; they reprove with an affectionate heart, and love as brethren still."—"Differences can never be removed unless they occupy a share of thought, and find a place in free and meek discussion. Discussion, to rise above chicanery, must be plain; to be useful it must be meek. The result of an opinion is not always seen by its advocate; and when disavowed, though it belong to his system, should not be imputed to the man." Apology, p. 27.

Our design, in this chapter, is to examine the language employed in the Apology, as well as some of that extraneous matter with which it abounds. As these have, in fact, nothing to do with the subject of discussion, but have been introduced for purposes best known to the author himself, they have been passed in our attention to the main question, and reserved for the present place.

In noticing this language, I avoid dwelling on the undisguised compliment, the author of the Apology pays to his own good sense—sound religion—and superior standing, by the confidence of his manner, and the indiscriminate contempt he pours upon all who have the temerity to differ from him. The aged are *hypochondriacal fools*, or *drivelling dotards*; and the lagging behind, but inconsiderately dealing out to the world, their *thoughtless and rash effusions*. We shall, however, give them in our author's own words.

Speaking of Dr. Latta he says, "Some *copyists* of the Doctor, such as Messrs. Freeman, and Baird, of *inferior standing* in the Presbyterian church."—"As these *lag behind* their original, in every thing but *virulence* against the inspired songs of Zion," p. 33.—"For other reasons than the safety of their literary fame, it is trusted, that these productions of Latta, Freeman, and Baird, were the *hasty effusions of the rashness of youth*, and thoughtless compositions of *dotage*, rather than the matured conclusions of manly minds," p. 39.

In the first edition, our author had the *more energetic* phrase, "the thoughtless *drivellings* of dotage." Whether the alteration was suggested by an external or internal monitor, I know not; but had the emendations extended much farther, the book would have lost nothing of its value. Again, "The author" (Latta,) "*whose non sequiturs fill so many pages,*" p. 49.—"This is a refinement of *modern evangelizers,*" p. 59.—"And, repeats another, whose pages are *far below criticism*, and who would *not have been noticed here*, were it not for the company in which he is found," p. 100. Indeed! wonderful condescension!! "In that state of *intellect*, in which a man can persuade himself, that he is *metamorphosed into a teapot,*" p. 101.—"Did these writers *understand that confession which they subscribed*; and were they *sincere*, when they *professed to believe its articles*, and *vowed to teach its doctrines?*" p. 103.—"Those *evangelical illuminati,*" p. 106.—Respecting hymns and spiritual songs being human composition, he says, "A little more *sense* on the part of some, and a little more *modesty* on the part of others, teaching them *not to presume too far on human ignorance*, would induce them to be *ashamed of such paltry tricks,*" p. 123. Surely our author must be a *paragon of modesty and good sense!* Any of those, however, who are the objects of his hatred and abuse, would be ashamed indeed to employ such language. Again, "It discovers *no small degree of shallowness* to argue, as do Messrs. Freeman, Baird, and others," p. 145.—"To remedy such *bloating of self-complacency*, a more *intimate acquaintance* with the spirit that breathes in the scripture songs, may with confidence be recommended," p. 149.

We are now at liberty to suppose, that the author of the above language, with some more that has been noticed, and much more *that might be noticed*, is *very modest*, and *sensible*, and in no degree *bloated with self-complacency*; but, whether the above phraseology has had its source in the courtesy of the gentleman—the taste of the scholar—or the meekness of the christian minister; or whether it has arisen from some other less estimable disposition, or motive, I leave to the consideration of the reader, and the cool reflections of the author's own mind. But why do I say to *his* reflections? This is his third and twice corrected edition—he cannot be charged with the rashness of youth, or the imbe-

cility of age—his are the *matured conclusions* of a manly mind—we, therefore, must not venture to call in question, either their correctness, or propriety, or we shall be denounced as *at least semi-infidels*, and the doom of Uzza will be thundered against us. How consistent too, this language is, with the professions our author has made, of *affection, brotherly love, meekness, and candour*, I leave also with the reader. It is, however, a tolerable good specimen of the manner in which he *touches the mistakes of his friends*; and as he must not be supposed to make any *mistakes*, he ought to be exempted from *those touches*. As, too, I have no heart to follow him, in his manner of writing, to which I purposely decline giving a name, I once more dismiss it.

But, passing the *language* of our author, we are met by personalities, of a different complexion, which it is more important to notice. These are, charges most *foul* and *false*, of *heresies* of various, and even nameless kinds, and degrees, and *virulent enmity* to the inspired songs of Zion. When charges of a character so serious and unfounded, are not only laid, but pertinaciously reiterated, in the various forms of private conversation, pulpit declamation, periodical publication, and formal volume, it is a duty to ourselves, to the church, to the world, and to the cause of truth, to repel them. It may also be proper here to observe, that although I have no disposition to retort the scurrilous invectives of Mr. M'M. it may yet be questioned, what language is *decorus*, and yet *sufficient* to meet the occasion. By what names shall I call slander, misrepresentation, &c. &c. If decency forbids the employment of appropriate terms, it will surely deprive me, in a great measure, of the right of self-defence. I may, therefore, feel myself impelled to call things by their *right names*, and to repel the slander *in propria persona*, although I still hope to use the language of propriety and decorum. I shall use no epithet corresponding with, or retorting, *dotard, lag behind, or teapot*.

With regard to Dr. Watts, our author charges him with having “embraced a compound of Noetianism, Sabellianism, Arianism and Socinianism,” p. 191.—With introducing his poetry with “prefaces containing a bitter libel against the original songs of Zion,” p. 62.—and with “introducing his errors into his hymns,” p. 117. On this sub-

ject I would just remark, that Dr. Watts did not hold the errors with which he is often charged. Were the Dr. as erroneous as his most zealous accusers allege, it does not contaminate his poetry, unless his errors are found in it—that if his poetry were ever so corrupt, it does not interfere with the duty, or the privilege of the church, on this subject; for if the privilege and the duty can be established, they have only to reject such as are exceptionable, and provide others that are not. These accusations, therefore, of Watts and others, have been instrumental in leading the readers off the question altogether, and turning their minds to invidious personalities.

That Dr. Watts was not altogether orthodox, in some of his opinions, it is not intended to deny; but, in consequence of some of his speculations, the Socinians, without just reason, claimed him as their own, in order that they might avail themselves of the weight of his character, as a support to their cause. While this management was practised by one class, the enemies of gospel psalmody, from a far less worthy motive, attributed to the Doctor the same errors. The first wished to aid their own cause, the last had it in view to destroy the reputation of the Dr. and thus between two opposite denominations, the character of the Dr. was immolated, while the one was flattering, and the other raging. That Watts was not the heretic he is represented, is evident from his Psalms, Hymns, and Doxologies.—This evidence Mr. M'M. attempts to evade in one way, and the Rev. J. R. Wilson in another. The language of our author is as follows :

“Did Dr. Watts attempt, directly or indirectly, to transfuse his peculiar views on this subject into his religious poetry? Some think he introduced it, not very indirectly, into his *Imitation* of the Psalms. Considering the strong propensity of man to propagate his sentiments, it would be strange if he did not attempt it,” p. 117.

Mr. M'M's. Apology has been highly recommended by his brethren; but how they or his readers could have patience to read or hear such arguments, I am at a loss to imagine. Our author *demand*s arguments *decided and clear*, and offers the *some think*, of nobody knows who, to support his hypothesis. If we suppose that he had not the poetry of Watts in possession, no *Apology* can excuse his con-

demning his works, without having them before him, or knowing what they are. To pass such a sentence *by report* is not the part of a *loving brother*, or a *candid examiner*, nor even of a just and honorable opponent.

But our author did not act thus, he had the works of the Dr. before him—the quotations he has given^a is sufficient evidence of this fact. Why then does he offer a *some think* argument, when with his *zealous orthodoxy and theological acumen*, he could not fail to find the place where those *peculiar views* are introduced. Why then has he not given us the psalm or hymn—the verse or line, where this *some think heresy* lies lurking, that we may at least be watchful of the danger and avoid it. *Some think*, and *strange if he would not*, are the whole of the argument; which corresponds precisely with an *if*, and a *why not*—arguments fully sufficient for our author; but *we* must produce arguments *decided and clear*. There is, however, a reference made to the churches of New England, where our author politely says, “The rude howling of the worst of heresy, is the music at its head;” and he would insinuate, that the poetry of Watts had some considerable share in the promotion of these heresies. He very adroitly inquires, “What is the connexion in New England, between these composures of Dr. Watts, and the existing opposition to orthodox doctrine? I leave this question to be answered by them whom it more immediately concerns.”—A most excellent method, by the by, to leave the impression, and avoid the responsibility of the assertion. But the *candour* of the above mode of argument, by *ifs* and *some thinks*, and *why nots*, and *strange if he would not*, supported by *insinuations* and *questions* which others may answer, is not very well adapted to my comprehension, or sense of truth and honesty.

Mr. Wilson, however, is more explicit on this subject.—In his “Review of Dr. Miller’s Letters,” speaking of Watts he says, “As to his ‘Psalms, Hymns and Doxologies,’ containing strong acknowledgments of the Trinity, he will permit us to doubt. What evidence have we of his belief in this doctrine, from his Psalms and Hymns? The declaration that Christ is ‘God’s eternal Son,’ is Dwight’s, and not Watts’; for it is well known that it was not in *his* imitation of the second Psalm.” We may permit some peo-

ple to doubt, for *doubt* they will, although the truth were as clear as a sunbeam; but to whom the above fact is *well known*, I am unable to say, as some happen to think the very reverse, equally well known, and more easily established. This I shall now attempt.

I have before me a copy of Watts' Psalms and Hymns, published in CHARING CROSS, LONDON, with all the English localities, and without the corrections, or alterations of Dwight. Two or three extracts from this copy may be of use in settling this question. This copy of Watts, on the second psalm, to which reference has been made, says,

Ver. 3—C. M. I call him my *Eternal Son*,
And raise him from the dead;
I make my holy hill his throne,
And wide his kingdom spread.

Ver. 5—L. M. His wondrous rising from the earth
Makes his *Eternal Godhead* known;
The Lord declares his heav'nly birth,
This day have I begot my Son.

The above is not more explicit than many other psalms, and *very many* hymns, on the subject of Christ's divinity.

1st Book,
Hymn 2, ver. 1. Ere the blue heav'ns were stretch'd abroad,
From everlasting was the Word;
With God he was; the word was God,
And must divinely be ador'd.

2d Book,
Hymn 51, ver. 4. A thousand seraphs strong and bright
Stand round the glorious Deity;
But who among the sons of light,
Pretends comparison with thee?

ver. 5. Yet there is one of human frame,
Jesus array'd in flesh and blood,
Thinks it no robbery to claim
A full equality with God.

The two following verses are of the same character, and only carry out the evidences of Christ's deity. Any one, who has a desire to know whether the Dr. acknowledged the divinity, and even personality of Christ, will soon be satisfied if they examine the English editions of his poetry with an unbiassed mind. Indeed, a quotation from the preface to his Doxologies, ought to put this question to rest. In it he says—"I cannot persuade myself to put a full period to these divine hymns, till I have addressed a special song of glory to God the Father, the Son, and the Holy

Spirit. Though the Latin name of it, *Gloria Patra*, be retained in our nation from the Roman church; and though there may be some excesses of superstitious honour paid to the words of it, which may have wrought some unhappy prejudices in weaker christians, yet I believe it still to be one of the noblest parts of christian worship. The subject of it is *the doctrine of the trinity*, which is that *peculiar glory of the Divine Nature*, that our *Lord Jesus Christ* has so clearly revealed unto men, and is so necessary to true christianity." That the Doctor was no less an advocate for the personality, than for the deity of Christ, and the Holy Spirit, is manifest also from the following doxology:

3d Book, Glory to God the Trinity
H. 29, ver. 1. Whose name has mysteries unknown;
In essence One, in person Three;
A social nature, yet alone. *Et alias.*

As, however, it has been said that in advanced life he retracted some of these sentiments, when he became, in the courteous language of our author, *a tea-pot*; we will see if we cannot trace his opinions until or during this season of *mental imbecility*. His work, on the doctrine of the TRINITY, was published subsequent to the publication of his psalms and hymns. In the preface of this work, he says, "The late controversies about the important doctrine of the TRINITY, have engaged multitudes of christians in a *fresh* study of that subject; and amongst the rest I thought it my duty to *review* my opinions and my faith.

In my *younger* years, when I endeavoured to form any judgment on that article, the SOCINIANS were the chief or only popular opponents. Upon an honest search of the scripture, and a comparison of their notions with it, I wondered how it was possible for any person to believe the BIBLE TO BE THE WORD OF GOD; and yet to believe that Jesus Christ was a *mere man*. So perverse and preposterous did their sense of the scripture appear, that I was amazed how men *who pretended to reason above their neighbours*, could wrench and strain their understandings, and subdue their assent to such interpretations. And I am of the same opinion still." Again, "When I *lately* resumed this study, I found that the *refiners* of the Arian heresy had introduced a much more plausible scheme than that of *Socinus*. While I read some of these writers, I was so

much divested of prejudice, and so sincerely willing to find any new light, which might render this sublime doctrine more intelligible, that some persons would have charged me with indifference. But I think my heart was right in these inquiries. And as the result of my search, I must say, that I am a steadfast and sincere believer of the Godhead of Christ still. For though those authors give a rational and successful turn to some places of scripture, which I once thought did contain a substantial argument for that truth; yet there never was any thing that I could find in these *new* writings, that gave me a satisfying answer to that old, that general and extensive argument for the Deity of the Son and Spirit, which I have proposed in its clearest light in the eighth proposition."

I will now give as many of the propositions, which the Dr. lays down, in the opening of this discourse, as I think will fully unfold his sentiments on this subject.

VII. Prop. "The peculiar and distinguishing characters of Godhead, are those NAMES, TITLES, ATTRIBUTES, WORKS and WORSHIP, which God has assumed to himself in his word, exclusive of any other being; and has either asserted them, expressly, to belong to himself, or left it sufficiently evident in his word, that they belong to him alone.

VIII. Yet these very *names, titles, attributes, works* and *worship*, which are peculiar to God, and incommunicable to another, are ascribed to THREE, by God himself, in his word; which three are distinguished by the names of FATHER, SON, and SPIRIT.

IX. There are, also, some other circumstantial, but convincing evidences, that the SON and the SPIRIT have the true and proper Godhead ascribed to them, as well as the FATHER.

X. Thence it necessarily follows, that these *three*, viz. the FATHER, SON, and HOLY SPIRIT, have such an intimate and real communion in that ONE GODHEAD, as is sufficient to justify the ascription of those peculiar and distinguishing divine characters to them.

XI. Since there is, and can be but one true God, these THREE, who have such a communion in GODHEAD, must properly be called THE ONE GOD, or THE ONLY TRUE GOD.

XII. Though THE FATHER, SON, and SPIRIT are but

one God, yet there are such distinct properties, actions, characters and circumstances ascribed to these THREE, as are usually ascribed to *three distinct PERSONS among men.*

XIII. Therefore, it has been the custom of the christian church, in almost all ages, to use the word "PERSON," in order to describe these three distinctions of FATHER, SON, and SPIRIT, and to call them *three distinct PERSONS.*" See Pres. Mag. July, 1821, and Watts on the Trinity. I would have given a larger quotation, would my limits permit—but the above is sufficient.

Such are the propositions, which the Dr. undertook to defend, against both Arians and Socinians. How then his enemies can, so pertinaciously urge those errors as belonging to his system, and that by the arguments we have seen, I am quite unable to comprehend.

But Mr. M'M. adopts another plan, to convict the Dr. of being guilty of "a bitter libel against the inspired songs of Zion." I had intended to have given a long quotation from the preface and essays on psalmody, by the Dr. but as I have already taken up so much of the reader's time with it, I shall only give a short one, in the manner of Ruffner, or rather, to save myself some trouble, I will transcribe it from his book. In this passage I will do as the author above mentioned, put the part, in *Italic letters*, which Mr. M'M. left out, to make the language of Watts' book as bad as possible. Speaking of the psalms and their ceremonial form, he says—

"Thus, by keeping too close to David, in the house of God, the veil of Moses is thrown over our hearts. While we are kindling into divine love, *by the meditations of the loving kindness of God, and the multitude of his tender mercies, within a few verses* some dreadful curse against men is proposed to our lips, *that God would add iniquity to their iniquity, nor let them come into his righteousness, but blot them out of the book of the living,* Ps. cxix. 27, 28, which is so contrary to the new commandment of loving our enemies, and even under the *Old Testament* is best accounted for by the spirit of prophetic vengeance.

Some sentences of the psalmist *that are expressive of the temper, (or state) of our own hearts, and the circumstances of our lives,* may compose our spirits to seriousness, and allure us to a sweet retirement within ourselves; but

we meet with a following line *which so peculiarly belongs to one action or hour of the life of David or of Asaph*, that it breaks off our song in the midst; our consciences are affrighted, lest we should speak a falsehood unto God; thus the powers of our souls are shocked on a sudden, and our spirits ruffled, *before we have time to reflect that this may be sung only as a history of the ancient saints.* Besides, it almost always spoils the devotion *by breaking the uniform thread of it; for while our lips and our hearts run sweetly together, applying the words to our own case, there is something of divine delight in it, but at once we are forced to turn off the application abruptly,* and our lips speak nothing but the heart of David." As Mr. M'M. took care to throw out all that part that is printed, as we have said, in italics, it is not necessary to subscribe to every word of Watts, to see that our author had little disposition to do him justice; but, by garbled quotations, to render his sentiments or expressions as offensive as possible. Had our author, however, thought proper to have given another quotation from the Dr. it would have explained his views, without the necessity of accusing him of *enmity to the songs of Zion*, or of uttering a *bitter libel* against them. He says, "By *reading* we learn what God speaks to us in his word; but when we sing, especially unto God, our chief design is, or should be, to speak our own *hearts and words* unto God. By *reading* we are instructed what have been the dealings of God with men in all ages, and how their hearts have been exercised, &c. but *songs* are generally expressions of our own experience or of his glories; we acquaint him with what sense we have of his greatness and goodness, and that chiefly in those instances which have some relation to us. I will not assert it unlawful to sing to God the words of other men, which we have no concern in, and which are very contrary to our circumstances, &c. yet it must be confessed, abundantly more proper, when we address God in a song, to use such words as we can for the most part assume as our own." This last quotation gives the sentiments of the Dr. respecting the difference between reading and singing, and the design of both; such too, are our own sentiments on the same subjects. Had we room to give more copious extracts from the Dr's own language, and in the order he has given it, every reader would see, that our au-

thor was very far, indeed, from doing his sentiments justice; and that the charge of enmity against the Psalms of David, is a *gross slander*. Of singing the Psalms implying a *falsehood*, see this work, p. 44. But if the Dr. were the enemy of the psalms, and if his heterodoxy were greater than has been alleged, how does that effect his psalmody? Does God never employ imperfect men, erroneous men, or even wicked men, to do good in his Zion? Does he not both from babes and from the wrath of man, as he sees good, ordain praise? Who was it delivered those sublime prophecies recorded in Num. xxiii. and xxiv.? Or the prophecy recorded John, xi. 49—52? If God were pleased to employ, in such a service, Balaam and Caiaphas, is it impossible he should make use of Dr. Watts for the edification of the church? Nay, even David would never have given us the Psalms on the principle that God does not employ erring men and wicked men, in the service of his church. And, if he afforded to those already mentioned an *extraordinary afflatus*, why might he not afford in the present case, at least an ordinary supply? If so too, what is the meaning of all the vituperation and abuse of the character and misrepresentation of the sentiments of Dr. Watts? What has any of it do with the question of the privilege and duty of christians in the exercise of praise to God, through the Lord Jesus Christ? I feel then, that while it is fully evident that the Dr's sentiments have been greatly misrepresented, and his language mutilated and garbled for that end, all this is entirely off the subject, and has in truth nothing to do with it.

Neither, indeed, has the Hymn book of Watts, any immediate connexion with the question. If it is erroneous, it ought not to be employed; but whether erroneous or otherwise, it determines nothing of the christian's duty, as to the general principle.

We have seen the attempts which have been made, by some think argument, and by ascribing the orthodoxy of the Psalms and Hymns to Dwight, to criminate Watts, and prove the heresy of the psalmody he composed. I will now notice a little the *critical acumen* our author has displayed, for the same end. After exposing the *no small shallowness of Freeman and Baird*, he exemplifies his sentiments, by a few remarks upon Watts, beginning with Psalms xlv.

O—Upon thy right hand did stand the queen in gold of Ophir.

Upon thy right hand did the queen
In gold of Ophir stand. *Rouse.*

At his right hand our eyes behold
The queen, array'd in purest gold:
The world admires her heavenly dress,
Her robes of glory and right'ousness. *Watts.*

Our critic says, these “two last lines labour under the very great *inconvenience* of being *untrue*; for the *world*, as distinguished from the *church*, never *admired* her heavenly dress, her robe of joy and righteousness.” It so happens that the *untruth* lies with the critic, and not with the poet. The poet did not say whether he was viewing the world, as *distinguished* from the church, or not. This, however, is no more than a quibble. Both the psalm and the poet are speaking of the spread of the gospel, and the impression it makes on those called *the people*, by the one, and *the world* by the other; which has the same signification in scripture. Again—

A soul distress'd with sin's desert
My God will ne'er dispise. *Watts.*

Our author says, “The cases of Cain, Judas, and all the trembling devils in hell, falsify the assertion.” I was at a little loss whether to stain my page with his language, or let it pass. It is not like the language of a man who inclines to speak in a sober manner of serious things; but not all the *infernal* witnesses, to whom our author has appealed, and his own testimony into the bargain, would make the assertion false, without the aid of that wilful misconstruction, of which, however, our author has given us many specimens. Watts is not speaking of the feelings of despair, but a broken and contrite heart, as the rest of the psalm shows. This then is merely an ellipsis, which no one can be at a loss how to supply. The phraseology might be better, but it is a gross misrepresentation to construe it as Mr. M'M. has done. After all, too, there is a most striking similarity between it and the version of Rouse. If the one is wrong, the other cannot be right; and I do not doubt but Mr. M'M's. witnesses would give the lie to Watts, Rouse, and David, although they should all speak by the same spirit.

Again—

Shouldst thou condemn my soul to hell,
And crush my flesh to dust,
Heav'n would approve thy vengeance well,
And earth must own it just.

Watts.

Our critic says, “The words and sentiment of the imitation are in direct contradiction to the word of God, in such a case; and are only fit for one in the gall of bitterness and bond of iniquity.” If our author has ever realized the exercises of a convinced sinner, he must have experienced something very like what the above stanza describes. He did not calculate the anxiety of his mind, by the correctness of theological systems. He did not stand before God and say, “I have repented of my sin—I have a right to pardon—it would be unjust to condemn me—both earth and heaven would declare it to be so.” The fact is, that the difference in sentiment, between it and the prose, or Rouse, is so small, that none but a critic’s eyes would discern it, and he only by the help of his imagination. Once more,

He comes to make his blessings flow,
Far as the curse is found.

Watts.

Mr. M’M. says, “The curse is upon all devils and wicked men universally.—Is a smooth line of poetry, though containing a false doctrine, of more importance than the truth of God’s word?” Our critical author, appears to have a great fondness for employing devils and wicked men to assist him, but they are poor help at best, and none at all here.

The first thing I remark is, that our author has done here, as in some other places, first misrepresent, and then criticise. He sets down, Ps. xcvi 2, “The Lord hath made known his salvation.”—Then Rouse’s paraphrase,

The Lord God his salvation,
Hath caused to be known.

He then places with these, Watts’ paraphrase on the third verse—

He comes to make his blessings flow,
Far as the curse is found.

Let us, however, compare the verse which Watts paraphrased, with these lines, and see how they agree—v. 3.

“All the ends of the earth have seen the salvation of our God.” Prose translation—

And the salvation of our God
All ends of the earth have seen. *Rouse.*

He comes to make his blessings flow,
Far as the curse is found. *Watts.*

The reader will easily perceive, that these lines were not intended as a paraphrase of the second verse, and why our author represented it so, is best known to himself.

I next observe, that it is quite *information*, that the curse extends to devils. The psalmist is speaking of the salvation afforded in the gospel of Christ. Now, whatever salvation that was, the curse it came to remove, is the one of which the poet speaks, and no other. Now, I would ask our author, if devils have any thing to do with the curse incurred by a broken covenant of works, or a rejected Saviour. They will suffer for their own sin; but not in man's curse, unless as his tempter. The question may then be retorted on our author; is a smart criticism of more importance than the truth of the gospel?

I again observe, that the subject is not the extension of the gospel to mankind as individuals; but to the different countries and regions of the earth. If our author is disposed to take the meaning of the psalm to the regions of despair, we will be equally justified in applying it to the mansions of the blessed; and then it is much farther than the curse. But the criticism is at best *silly*, and it is not worth while to follow it.

But, inquires Mr. M'M. “Is the language of the *imitation* here, the language of the text or of any other scripture?” Any one who will read the fifth chapter of the Epistle to the Romans, especially from the fifteenth verse to the end, will not believe Mr. M'Master, and the apostle both. “Where sin abounded, grace did *much more* abound,” is of itself sufficient to settle the question. Our author would do well to relinquish the office of a critic, for he knows as little about it, as other men, and less than many. Neither will the cloud of witnesses he has summoned from the infernal regions, enable him to falsify Watts in these places.

In the version of psalms by Dr. Watts, there are about 2000 verses; of these, our author has attempted to play the

critic, with about six; with what success the reader will judge. Could any one doubt the disposition of our author to find faults, errors, or heresies? No, surely: but, while *attempting* to establish the *some think*, of *some body*, or of *nobody*, he exercises his critical powers, on these six verses—brings devils and wicked men to help him, and—quits. Better he had “*quit* before he *begun*.” More than six verses of Rouse’s paraphrase, could be shown to be exceptionable; but I have given my view of that matter already. So much, however, for the heresies of Watts, and the errors in his psalms.

It is now time to pay a little attention to some things our author has said respecting the “Science of Praise,” and its author. He says, “The Rev. DR. JAMES LATTÀ, of Chesnut Level, Pennsylvania, appeared as the chief champion, in the latter part of the last century, for a new system of sacred songs; and also the most confident enemy of the scripture Psalms. Some copyists of the Doctor, such as Messrs. Freeman and Baird, of inferior standing in the Presbyterian church, have since appeared in the same cause. As these lag behind their original in every thing but inviolence against the inspired songs of Zion, they shall now occupy but little of our time: our attention shall chiefly be directed to the conclusions of Dr. Latta,” p. 33.

As Mr. Freeman has, some time since, given “an account of the deeds done in the body,” it is altogether a matter of indifference to him, what *standing* is assigned to him by the Apologist; it cannot affect his standing before God; neither does the author of the Science of Praise, see any thing in the expression, that deserves the least attention, unless it is the *spirit* which it so manifestly breathes. On the other parts of the quotation, however, I observe, that it is *not true* that Dr. Latta was the confident *enemy* of the scripture Psalms—it is *not true* that Baird is *virulent* against the inspired songs of Zion—it is *not true* that Latta was the *original* of Baird, or that Baird was the *copyist* of Latta—and, I *believe*, it is *not true* respecting Mr. Freeman; for, although I have not seen Mr. Freeman’s performance, I can more easily believe that our author would misrepresent him, as he *has* done others, than that he was the *enemy* of scripture Psalms.

“The result of an opinion,” says our author, “is not.

always seen by its advocate; and when disavowed, though it belong to his system, should not be imputed to the man." He appears, however, to calculate by the rule of *inverse proportion*; as in the ratio of our profession of regard for the Psalms and disavowal of the contrary, he urges the charge of *enmity*. This may be a little of the *consistency*, to which he is so strongly attached. In the preface of the Science of Praise, is the following paragraph—"Whatever may be the qualifications or defects of the following essay, it is presumed that at least it will possess a claim to some originality, as neither matter or form has been obtained from any person on earth. The word of God, and careful reflection, are the sources from which I have extracted what follows, except the few historical references which I have given." Mr. M'M. had no evidence, *and could have none*, to contradict the above statement; but, in defiance of evidences, for the purpose of giving expression to the feelings of his mind, he *gratuitously, repeatedly, and untruly*, states the author to have been the *copyist* of Latta. No sooner had the book of Mr. M'M. circulated, than this was retailed, on his credit, among the *Reformed*; and that I had just written the discourse of Latta, with a little alteration of style, and arrangement, was the common impression: whereas, the literal and unvarnished truth is, that I had never read the "Discourse" of Dr. Latta, at the time the Science of Praise was published, nor had I any other work of the kind, large or small, to aid me in its preparation. The above extract, from the preface, presents the literal truth. Whether Mr. M'M. will choose to assign the origin of the present work to any other person, I neither know nor care; the slanderous falsehood is now refuted and returned to its proper owner; nor do I anticipate that it can ever be requisite hereafter to notice it. I only, therefore, add, that I would not be the plagiarist of any man upon earth, not even the author of the Apology; and that, *whatever I present as my own, shall never be claimable by another*.

But our author has also represented me as the *virulent enemy* of the songs of Zion. And what are the proofs? They are by quoting, at least *four times*, one passage, mutilated and misrepresented; but never *one time*, as it is in the original—by making for me, with others, a creed which I never believed—putting it in language I never wrote—and adding my signature, to which I never consented.

If this is either honest, or honourable, things have lost their names, and right and wrong have changed places. Here are the pages of the "Science of Praise," to which I refer: "In this period," (the fourth century,) "the Arian heresy succeeded to the heresy of Paul of Samosata. It suited both of these to endeavour to supersede the use of those hymns, which expressly recognised that divinity to which they were opposed. Their errors could not be expected to succeed so well while hymns were continually refreshing the minds of the worshippers, with the all-important doctrine of the Divinity of Jesus. But by recommending the Psalms of David in their stead, under the specious argument of their divine authority, their minds might be gradually led from the doctrine of a Divine Saviour, to that of a *pattern of piety and virtue, dying for the confirmation of his doctrines, and an example to his followers.*"

The Psalms of David were properly suited to such a designed perversion of truth. Their application to Christ is obscure and figurative, and of course they were more easily evaded or misapplied," p. 81.

In this passage, we may be allowed still to believe there is no ambiguity, no mistake, and no necessity or excuse for one in the reader. It is stated, first, that the Arian heresy succeeded that before mentioned—second, that the Arians adopted the *specious* policy, which they still practice, against creeds, confessions, or any writings which *explicitly* recognise the divinity of Christ, viz. that the Bible is *sufficient*, and no other formulas are necessary, or admissible—and thirdly, that the design of all this, as it still is, was to lead the minds of men from correct to erroneous views of the Redeemer's character and office.

In the next passage, the Psalms of David are said to have been "properly suited to *such* a designed perversion of truth." And why? Their application to Christ, is *obscure and figurative*; and, therefore, more easily *evaded or misapplied*. If it is wrong to say that the Psalms are obscure and figurative, the apostles must have greatly erred. Paul terms the whole service, *beggarly, shadowy, &c.* and Peter alleges, that the prophets themselves did not know the full meaning or extent of their messages, and that even the angels *desired* to look into them. If, then, there is nothing obscure in them to our author, his powers must be

unrivalled indeed. After all, too, this use of the Psalms by errorists is termed *evasion*, *misapplication*, and *designed perversion*. This might have saved the sentence from the construction it has received from our author and his friends. But the expression that the Psalms of David were *properly suited* to this *perversion*, appears to alarm our friends very much. Let us, however, consider it a little. Was not the *grace of God*, manifested to Abel, *properly suited* to call forth the malignity of Cain's heart? But does that reflect on that *grace*? No. Was not the coming of Christ, and the promulgation of his gospel, *properly suited* to bring, not peace, but a sword; and make a man's enemies those of his own house? But does that reflect on the wisdom or the mercy of the Saviour, or the glory of his gospel? No. Finally: the offensive passage in the "Science of Praise," was *properly suited* to invite our author to misrepresentation; but I am unable to help it. My language was not the *cause*, as in these other instances, it only gave the *occasion*. Did Mr. M'M. however, believe, that the above passage conveyed or contained the very exceptionable sentiments he has attached to it? I think he neither *did* nor *could* think it. My reasons are, that there is no ambiguity in the language; and what is more decisive, is that, if the language employed had carried an exceptionable meaning with it, Mr. M'M. would not have felt himself reduced to the necessity of misstating it, in order to misrepresent it. The latter part of the paragraph, which is explanatory of the former, is never quoted—the part quoted is never given in its own form; but important words are left out, and the language transposed, to give it a colouring that does not belong to it. Such are the means by which our author proves his charges—by *some think*—by *strange if he would not*—by *garbled, mutilated, and perverted quotations*.

A Rev. friend of my own, who had not read my book, upon perusing the *Apology* told me, that I certainly must have expressed myself at least incautiously, or Mr. M'M. would never have represented it as he did. He, however, procured my essay, and on a subsequent occasion, having inquired whether he were yet of the opinion that my language was exceptionable, or incautious, he *indignantly* replied, "No sir. There is nothing improper in your language, nor could any man of common sense misunderstand it."

To give one other instance, out of *many*. An Elder in the Associate Reformed church, when animadverting with severity on this paragraph, which has been a copious theme, was asked whether he had read it; to which he replied in the negative. It was offered—he read it; and again, when interrogated on the subject, replied, that he had not seen any thing so exceptionable in it; but that it must be the fact, for *Mr. M.M. understood language better than him, and he said it was there!*

Another instance, with respect to myself, will be sufficient. Immediately after the quotation already given, it is said—“Thus the Socinian and Arian heresies had almost driven the hymns of praise to Christ out of the church which is honoured by his name. They have also partly restored the Jewish method of praise, although it is far from corresponding with the nature, design, precepts or examples of that ordinance. These are as a cloud of witnesses placed before us. They demonstrate the necessity of offering ‘with the spirit and the understanding,’ the *spontaneous effusions* of devout affections, holy zeal, pious gratitude, and fervent love, to him who is the divine author and supreme object of every act of worship,” p. 82. As one article of the creed our author has made for us, is taken from this paragraph, by placing them together, the reader will see whether the original authorises that paragraph or not—

“XIV. That every christian possessing a poetical talent, is more capable, and as much authorised, to make a system of psalms for the use of the church, as were any of the inspired prophets—Nay, the *spontaneous effusions* of the christian poet are preferable to the set compositions of inspired bards.”—Latta pp. 23, 96; Baird, p. 82; Watts’ Pref. p. 6. If the reader will take the trouble of comparing the two sentences here quoted, the first from the “Science of Praise,” and the last from the “Apology,” p. 199, he will see, that except the two words *spontaneous effusions*, there is not even a similarity between the extract and the original, much less the sentiment charged upon it.

“Bad arguments,” says our author, “are presumptive proof that the cause they subserve is not good,” p. 97. If this be true, the cause which Mr. M.M. pleads must be desperate indeed! Yet I will not say that the cause of our

author is the worse for his manner of defence. A good cause may have a very weak or a very wicked advocate; but the *bad arguments* of our author, are not easily exhausted, let the reason of their employment be what it may. I feel disposed, however, to hasten my examination to a conclusion, and shall notice but one other class of personalities, which our author has employed in the controversy. He places himself on the seat of judgment, calls our praises *will-worship, adding to the Word of God, &c. &c. &c.* then he flings vengeance around with an unsparing hand, and to save his charity, makes the crimes of Nadab and Abihu, a *thoughtless* mistake; and pronounces Uzza a *pious man*, that he may have a kind of excuse for not sending us all to perdition at once. He says, "On this subject we have more than mere verbal prohibitions. To succeeding ages God has set up actual monuments of instruction and of warning. The fact of Nadab and Abihu is full in point. In their character, there does not appear to have been any intentional opposition to the institutions of God. Thoughtless, perhaps, they brought, instead of the stated fire from the altar, common fire from the hearth. This appears to have been a very trivial deviation from the appointed order, but it was a deviation; and God, by an alarming stroke, taught Israel that he would be sanctified in them that approach to worship him, by a punctilious regard to every part of his institutions. The death of Uzza impresses on the mind a similar lesson. The apparent smallness of the deviation, and purity of intention, never, in the sight of God, consecrated an invasion of his prerogative, the exclusive right of settling the matter and the forms of his own worship. Uzza was pious, and being actuated by a very laudable motive, the safety of the ark of God, he took hold of it. But this was not required of him, and his life was forfeited by his devout temerity. God is still the same; strange fire, and the intrusion of an unhallowed hand upon the ark, are as offensive now, as formerly they were. *He will not give his glory to another.* Whether are those who use scripture psalms, or those who employ our multiplied hymn books, in the worship of God, most in danger, in the case of psalmody, of unwarrantable innovation? Let this be a question, not of disputation, but of conscientious inquiry,"

p. 95. To view the above merely as a specimen of reasoning or argument, would relax the muscles of a stoic; but to consider the liberty Mr. M'M. takes to accommodate such awful transactions *to his purpose*, is calculated to fill the mind with much more solemn reflections. What are his arguments? Having *assumed* what he can *never prove*, that singing the praise of God in the language of the present dispensation is *will-worship—adding to scripture*. &c. he proceeds to inform us that “the fact of Nadab and Abihu is *full in point*”—then acquits them of *intentional* opposition to the institutions of God—then what? why the action was *thoughtless* and the *deviation trivial*. This is all fine, but where is the proof? it is all comprised in the word *perhaps*: a very fit argument to succeed an *if*—a *why not*—a *some think*—and *strange if he should not*. But let us look at it again. Our author here represents the Divine Being as inflicting a most awful punishment on Nadab and Abihu, who had no evil *intention*, but for a *thoughtless* and *trivial deviation* from the prescribed forms. Has our author himself never committed a thoughtless and trivial deviation? But the matter is still worse with respect to Uzza: The devout temerity—smallness of deviation—purity of intention—very laudable motive—and a pious man. Yet this pious man, with all these qualifying circumstances, is struck down by the judgment of God, in the act of transgression, and that too, only a small deviation; without a moment to breathe forth his penitence, or plead for pardon! This is shocking!! And for what is all this horrible stuff? just for the purpose of saving appearances, while brandishing over our heads, or fulminating against us the judgments here recorded. And why? because we sing the praises of our risen, ascended, and glorified Redeemer, in the spirit of the *new song*, long promised to the church.

On the subject of Nadab and Abihu's crime and punishment, Scott, after supposing that they were elated with the distinction to which they had arrived, says, they were “under the influence of pride and ostentation; and it is also probable they were in some measure heated with wine—and *without orders*.” Poole thinks, *against orders*, as well as drunk. Scott again, on verse 9, says, “As the sin of Nadab and Abihu seems, in part at least, to have

been occasioned by a degree of inebriation, a law was on this account enacted, that the priests should drink no wine nor intoxicating liquor, either before or during their ministrations in the sanctuary; in order that their judgments might be unclouded by the fumes of intemperance, when required to practice or interpret the law of God"—Scott in locum. As too, this writer says in relation to Uzza, "No doubt the Lord saw that in Uzza's conduct, which indicated irreverence and presumption"—In short, I cannot tell precisely how great the guilt of any of the individuals in question was, and I believe I know almost as much about the matter as our author, notwithstanding he appears so well acquainted with the operations of their minds, and the reasons of the divine procedure. We have no satisfactory reason, however, to think the men *pious*, or their crimes *trivial*.

Not tired with dealing out vengeance, our author grasps another bolt, and hurls it, "Cursed be the deceiver, which hath in his flock a male, and voweth and sacrificeth unto the Lord a corrupt thing." But after he has shot this bolt, he calls out, "To no individual do I apply this malediction," p. 178. Whether Mr. M'M. by this qualifying expression, means to neutralize the threatened vengeance, or—but I forbear.

But why this curse? Because our hymns are not equal to the scripture Psalms—granted. This, says our author, should settle the question—be it so, and let us have it distinctly expressed: thus, the songs of scripture are inexpressibly superior to any songs of human composition; therefore, no other than the songs of scripture should ever be used in the worship of God. Again—The prayers of that Spirit who helpeth the infirmities of his people, are very far superior to any prayers we can present; therefore, we ought never to present any other than the *prayers of scripture*, in the worship of God. Finally, the discourses of the prophets, of Christ, and of the apostles, are by far better than any sermons we can preach, or any discourses we can deliver; therefore, we must never offer in the service of God, any discourses other than those of scripture, otherwise we shall be subject to the malediction of "the deceiver, which has in his flock a male, and voweth and sacrificeth to the Lord a corrupt thing." The argument

has just as much force in the one case as in the other. General instructions are given to preach, pray and praise; but no man can show a confinement as to the matter or words, in the one or in the other. As it respects *quality*, something is said. We are to preach, not another gospel, but the gospel of Christ--we are to pray, but according to the will of God--we are to praise, but it must be with the spirit and the understanding, and in the *name of the Lord Jesus*. The man, therefore, who brings his imperfect sermons, or his imperfect prayers, is as much exposed to the curse of the deceiver, as the man who offers his imperfect song of praise. Indeed our author writes with such rash and irreverent presumption, as truly amazes me.

Another of our author's arguments may be joined to the above; where, speaking of Romaine, he quotes him as saying, "Experience demonstrates that God *does* bless the singing of psalms in the church, and does *not* bless the singing of men's hymns." Whose experience may we ask, has demonstrated the above? Not the experience of Romaine or Mr. M'M. or those who have not employed them, for they can tell nothing about it. Not the experience of those who employ men's hymns, for they assert the contrary. Whose *experience* then is to decide--those who have had experience on the subject, or those who have had none? The fact is, the experience of the greater part of pious worshippers is in direct opposition to the above quotation.

In Mr. M'M's. animadversions on Dr. Ely's Review, he does not deal so much in *nicknames* or *opprobrious epithets*, as in the preceding part of the work, but he amply makes up for it in *banter*, *taunt* and *ridicule*, and in contemptuous language utterly unbecoming either the *christian* or the *gentleman*. Passing these, however, I wish to notice a few things in that part of the work, as I do not suppose that Dr. Ely, or any one else will ever think of writing a reply to it. On the 169th page, he resumes his favourite topic of *adding to the Word of God*, and seems not a little dissatisfied that the Dr. should *protest* against an *insinuation* of that character. If then the use of evangelical hymns, which are not considered as authority--are not attached to the Bible--are not made a term of commu-

nion, be adding to the scripture; what construction ought to be given to the adoption of an "Act and Testimony," which *is used* as authority; and in which even political opinions are made terms of communion? Ought this to be less viewed as adding to the Word? does this less authorise the demand; "Who hath required this at your hand?" Were I to give an answer to our author's *sagacious* question, "What would be a correct and comprehensive definition of will-worship?" I might be tempted to answer—Making the political principles of a National Covenant, and an Act and Testimony, terms of communion in the church of Christ.

Our author reiterates his *bare-faced slander* of semi-infidelity, in taunting Dr. Ely about their uniting with the General Assembly. He sets out to find a point where all may unite—writes his letters to the friends of union—then taunts Dr. Ely for his *weening solicitude* for their uniting with us. "With whom," says our author, "with Dr. E. and his semi-Socinian brethren." This slander it is difficult to believe to be other than deliberate and designed, and the offspring of a principle which I forbear to mention. It is truly painful to write with this man; he renders language *really necessary*, that would not be so, in a contest with any other. He writes for *union*; Dr. Ely says, "come unite," and then he ridicules his *weening solicitude*—How candid! He again repeats his *untrue* statement about Dr. Latta, &c. offering the Fathers as proof, that hymns of human composition were exclusively used, in the three first centuries, which Dr. L. and his copyists did not propose proving; although if they had, a single short psalm is all that has been shown to the contrary. Dr. E. says, "What the Bible does not forbid, it permits. This is a peculiar attribute of the Divine law." This Mr. M'M. denies, and in an extravagant rhapsody of two pages, to prove its incorrectness, *tries* it upon *purgatory*, *—prayer for the dead—midwife baptism—auricular confession—extreme unction—penance*, &c. In far less writing, however, he might have tried it by a better rule, and it would have stood the test, "Where no law is, there is no transgression," is expressly the same sentiment, whether it applies to purgatory or not.

In reply to some remarks of the Dr's. about Hebrew

poetry, &c. he says, "Sage discoveries—very necessary to be communicated to *Seceders* and *Reformed Presbyterians*!" This little piece of pitiful party vanity, is scarcely worth notice, and it was once hoped that no such invidious distinctions would have been introduced. But what will become of our *non-reformed* Presbyterians, when all the learning and sense are monopolized by *Seceders* and *Reformed Presbyterians*—Alack! Alack!!

The remainder of these "Animadversions," is just a continuation of his vituperations, with some repetitions of former statements, in the defence of sentiments we have already considered. Neither have I a heart to follow such a writer.

Let us now take a short review of his mode of writing, and see what it ought to prove. A great part of our author's work, if not his *forte*, consists in the personal abuse of all who are in the way of his dogmas. This abuse consists in *nicknames*, and *scurrilous invectives*—in the most weighty, yet *unfounded accusations*—and the arraying against them a number of the most terrible denunciations in the word of God. Now, indeed, I have no kind of objection to a sober discussion of this question, and I would render my most hearty thanks to the man who should, in a sober and decorous manner, bring all the force that can be made to bear upon the subject, against the sentiments I have advanced; let them be tried to the utmost; but I never can feel or express gratitude for the manner Mr. M'M. has adopted; and can assure him that this is not the age, when an authoritative manner, enforced by the most offensive personalities, will *bully* or *terrify* mankind out of their sentiments. Still, however, it is matter of regret, that the denomination to which our author belongs, and even his reverend brethren, have appeared pleased with this very trait in the character of his work. Of this I will give but two instances, one of each class. This will be sufficient. These two will show, that although it is a very possible case, that the book might be circulated for the sentiments, while the manner was disapproved, the instances before us are particularly respecting the manner. An individual of that communion in the city where this is printed, and one too of respectable rank in society, frequently entering into debates on this subject, was found

to use the expressions; *tea-pot* and *lag behind*, more frequently (and *successfully* no doubt) than any other arguments. Mr. M'M. therefore, has encouragement to write in the same style: it is, of course, probable he will not relinquish it. But what is more encouraging still, is, that in the state of Pennsylvania, and west of the mountains, one of Mr. M'M's brethren invited a clergyman, of a different denomination, to read the last edition of the *Apology*. The person thus addressed, declined on the ground of his scurrilous manner, and his abuse of the aged and the dead. The proposal was renewedly urged by the consideration, that *he would see what a threshing he had given the Dr.* meaning Dr. Ely. Now I very much fear, that where this *threshing* spirit is cherished, by both the writer and his readers, the sacredness of truth is in some danger, even where there is no *intentional* departure from it. But I think we have some reason to complain that our author is scarcely consistent with himself in relation to this matter. He lays down the principle, that "a sentiment *disavowed*, although it belong to the system, should not be imputed to the man"—and respecting his opponents, "that they all have spoken many things in commendation of that divinely inspired book, is matter of fact." It therefore appears to me a little difficult to reconcile the principle laid down—the fact admitted—and the practice adopted. Were it, however, a fact, that all those opposed to Mr. M'M. were deserving of all the epithets he has bestowed upon them—that some of them *lag behind*—that others have been *drivelling dotards*—that they all have been *bloated with self-complacency*—and that Dr. Ely wrote "so much in the *style of nonsense*, that it should probably be exempted from the charge of *wickedness*"—were all these correct, what does it prove with respect to the *privilege and duty of the church, in the exercise of praise?*—Nothing, certainly. Might we then venture to inquire into the design of this method of writing, I would not willingly attribute it *altogether* to the *threshing* spirit, or to a settled malignity of temper; and when I look around, I cannot fix my mind upon another motive, but one, viz. That by alarming the piety of some readers, at the *imputed heresy* and *profanity* of those who differ from them; and by personal abuse, exciting the abhorrence of others, against those

writers, they may prevent their people from reading their books, or hearing their arguments; Mr. M'M. has, on this subject, proved very correct in his calculations, if they were of this character. Besides the cases we have noticed, it has often been urged as proof positive, of any charge he has seen fit to exhibit, and a triumphant refutation of any argument produced against them, that "Mr. M'Master said it." This mode of writing, therefore, which our author has adopted, will probably sustain his cause, *better and longer* than any other for which he can possibly exchange it. There is another advantage attending this mode of writing; it has a tendency to prevent a reply. Few are able to repel such language, without a degree of conformity to it; and many would rather let the cause take its course, than engage in a *battle of bilingsgate*. Neither is the point of difference any thing nearer an adjustment, by proving or disproving the heresy of Dr. Watts or others: minds of a certain cast, may be, indeed, led from the main question by it; but the fact itself proves nothing. Were the errors of his psalms and hymns established, it would evince the necessity of either correcting or rejecting them; but it could never affect the right, the privilege or the duty of the church, in this part of worship. And would it not be considered as too presumptuous on our part, to suggest a hint to a writer of Mr. M'M's *eminence*, it might be intimated that *one argument*, such as he demands of us, *decided and clear*, to establish our confinement to the Old Testament Psalms, would do more to convince us, if he should think such a result desirable, than all the outcry he can ever raise about adding to or taking from the book of God; or all the judgments he can level at our heads. We may be allowed to hope that we have read those scriptures with as much attention—with as much zeal—with as much deference—and with as great a desire to be conformed to them, as the author of the Apology; and we are not to be *menaced* into a relinquishment of our understandings, by a *rash, rude, and irreverent* misapplication of those scriptures, by Mr. M'M. It would indeed appear, that our author could preach psalmody as well from *Uzza*, as Mr. Wallace could from *Shibboleth*, but we are not in the least apprehensive, that the doom of either the Ephraimites, or the others, will

best of us for offering up our praises in the *very name* of our Lord and Saviour Jesus Christ; if it is done “with the spirit and with the understanding.”

Let the reader carefully and deliberately examine the arguments of the Apology, and see what they prove. The foundation of his argument is laid in the bare *supposition* that our Saviour sung the Hallel—that his disciples were not *likely* to depart from the example—that Paul and Silas sung David’s Psalms—that these and these *only* were recommended by Paul and James. All this, however, is gratuitous—without the shadow of proof. Neither is there any evidence offered, during the first and second centuries, of singing a Psalm of David; and but one in the third. In this discussion our author gives scope to his hard words, and appears at no loss for epithets. While, however, I say, as I have repeatedly said, that both our arguments and conclusions have been shamefully misrepresented, I do not say it in the spirit of retaliation, but as an unqualified fact, for which I pledge my veracity, and stand ready to produce the evidence, from Church History, Mr. M’M’s book, and our own writings. I feel that the evidence *has been produced*, but if any one should doubt whether it were produced fairly, I am ready to give the necessary satisfaction, or prove my own incompetency to any who may think it necessary to put me to the trial.

Besides this, it may be observed, that the propriety of the employment of David’s Psalms, is not the grand point of disputation, nor any dispute except as to ceremonial peculiarities. Our author, however, employs his time, and pen and paper in defending these psalms without an antagonist. He gives a mutilated, and partial history of the ancient church; and one equally so of the modern, in relation to this matter. After he has *triumphantly proved*, that the old psalms may or ought to be used, he brings forward Horne, Scott, Davidson and Horsley, to show that some very handsome things have been said of them. Had he applied to us, we could have furnished him with ten times the number; but what does that prove? It just *attempts to prove*, what has not been denied, and is not in question; but it very successfully, in many cases, leads his readers from the subject to a useless discussion. But, whenever he approaches the real question, respecting

hymns of human composition, in his *sixth reason*, he discovers that he is run out. He says, "I am forbidden by my prescribed limits, to expand the subject much farther;" and then declaims a little in his accustomed style. I should have supposed that *so great* a logician as our author, would not have exhausted himself on irrelevant matter, so as to prevent his attention to the main question. One reason is assigned, however, that *the admission of hymns, tends to corrupt religion*. It might have been expected, that few would have brought forward such an argument, in the present day. The argument, from the *use*, to the *abuse*, has long been exploded. Many by preaching, disseminate errors; therefore, let no one preach the gospel—and as our author says, every denomination inculcates their own opinions, from the pulpit, let us inculcate none. Our author does not act, according to this principle, either as to press or pulpit. We have satisfactory evidence, that in the early ages of the church, hymns were not only extensively used, but were *a depository*, and *defence*, of orthodox sentiments; and if the enemies of truth, sometimes took that mode to express or disseminate their errors, it did not prevent the others, but quickened their zeal in their employment of hymns, expressive of the purity of their sentiments—and the vigour of their faith.

The evidences too, which our author has brought forward, at the different periods of history, have generally, I think I might say universally, proved all we could wish on our side. Tertullian, Flavian, Chrysostom, Ambrose, and Augustine; with many others, establish the fact of modern hymns having been freely used, in the purest parts of the church, during the early ages; and Huss, Luther, and others, establish the same fact in their time, and by their own practice.

The modern witnesses leave our author in the same situation; for while they say those fine things, that he has quoted, they never think it inconsistent with due respect for the psalms, to employ a gospel song. Such are Horne, Scott, Ridgley and others; some of whom enjoin it as a *duty* inculcated in the New Testament; and Ridgley, who seems to hesitate more than any of the others, says that it gives him no offence to employ such hymns.

There is, however, another principle that is brought for-

ward to sustain the sinking cause. It is *expediency*, and to this is added "With that which is *doubtful* in the worship of God we should not venture," p. 94. To a certain extent, both these principles are good, but do they apply? I think not. Mr. M'M. I expect, has *no doubt*, but he is authorised by the word of God, to subscribe to Covenants, and an Act and Testimony, of a certain form, generally known. I would have *very serious doubts* on that subject. I have not *the smallest doubt*, respecting the *duty* of the worshippers of God to offer, at least a considerable proportion, of their songs of praise, in the language of the present dispensation, and *expressly* in the *name* of Christ, and while they use the *song of Moses*, not to forget the *song of the Lamb*. Where is the *umpire*? Is it Mr. M'M's *doubts* or mine? Say the word of God. Mr. M'M. however has no question but *that word* is on *his* side, and I have as little that it is on *mine*. He may *abuse* me, because I sing a gospel hymn, about which he has such *strong doubts*; yet that will not convince me, nor induce me to retort on his *Covenants* and *Testimony*, however strong *my doubts* may be; although I must think him quite vulnerable in that quarter. *Doubting*, therefore, can decide nothing on this subject, for *our doubts*, and our certainties, operate in opposition to each other, and neutralize both, except as his weight may be greater than mine. As, therefore, I have *no doubt* respecting my *duty*, *expediency* is out of the question; for whatever is a *duty*, is *expedient*. Although then, our author should contend, as zealously as confidently, as rashly, and as ignorantly, for God, as did the three friends of Job, it may so happen, and we think it will, that his bills of indictment, however plausibly drawn up, will be *ignored*; so far as respects the subject before us. When our author, too, brings forward the *demand*; "Who hath required this at your hand?" we may be permitted to think, that we could give a more scriptural and satisfactory reply, than our author and his friends, as to some of their own principles and practices.

Another expedient, employed in this argument, is, to play upon the words paraphrase, imitation, version, &c. The specimens I have given of versions, might *lay* that conceit, of the psalms by Rouse having any higher claim, than the others. But this is always termed, *the Psalms of*

David—others are called *paraphrases*—and Watts' is termed, with contemptuous emphasis, *an Imitation*. But what is *an imitation*? Any thing that is made with a considerable degree of likeness to another, may be called an imitation; and the nearer the approach to the original, the imitation is the better, until it ceases to be more, or less, than the original itself; or the imitation so perfect that a distinction cannot be made. It is manifest, then, that no version we have ever obtained, has been any thing more than an imitation, although some of them have been better likenesses than others. There are at least five or six other paraphrases, that have as fair a claim to the title of David's Psalms, as the version, or paraphrase, by Rouse. But a considerable proportion of the worshippers in some churches, are kept extremely ignorant on this subject. I wish there were not reason to believe that it is intentional. In my vicinity, are found, as well as elsewhere, those who contend, that the paraphrase now in use, came just as it is from the hands of David! How does this happen too, among those who boast of religious information above others? The reader will answer the question for himself. It may not, however, be inexpedient, in drawing toward a conclusion, to review the arguments I have attempted to lay before the reader. These indeed are not likely to meet the good graces of Mr. M'M. Speaking of Dr. Latta, and others, he says, "As respects their reasoning, I have rarely met with any thing, bearing the name, so contemptible." When we shall have learned, to establish our principles, by *perhaps, probably, if, why, not, &c. &c.* we may expect to rise in our author's scale of logical excellence; but while we use the *law* and the *testimony*, and the most respectable historians, the difficulties they place in our author's way, will doubtless excite his indignation, and contempt, and it is much easier to express those feelings, than to answer our arguments.

In the present work, the reader will recollect, that we have attempted to answer a *demand* made by Mr. M'M. of evidence of songs, of human composition, having *ever* been admitted to a place in the worship of God. It is believed, that this demand has been fairly met, and in the first chapter, fully answered, pp. 23-31. The presumption, however strong, of our first parents and their immediate

descendants, offering up their praises, is by no means the ground on which I rest this position. The other evidences, collateral, incidental, and direct, will bear me out in the opinion, that, from the creation to Exodus, there were numerous songs offered, in the praise of God, which were neither more nor less than human composition.

In the next period, see second chapter, pp. 31-48, from the Exodus to Christ, however numerous the songs of inspiration were, we have *unquestionable evidence*, as I think I have shewn, of many others which have no claim to inspiration, or any thing more than human composition: and the *opinion* of the learned, that they were yet vastly more numerous, than those to which we refer. Besides this, we have sufficient evidence, that the Jews took special care to adapt their songs to the various passing events—made or altered them to suit circumstances—and refused singing when they did not. We have, therefore, an impressive example, that our hearts and our lips should unite, in this exercise, and the spirit and the understanding be able to co-operate, in sounding his praise. By the example of the Jews—by the captives at Babylon—by Solomon—and by M'Leod; the *fitness* of songs, to the times and circumstances of their use, is manifestly required. It is not, therefore, blasphemy to say, that the misapplication of a psalm may constitute a *falsehood*—pp. 44, 45. Nor will any man of truth accuse us, of having ever imputed *falsehood* to the psalms themselves, but to the improper use of them.

The third chapter relates to the age of Christ and his apostles, pp. 48-84. Here we find no example of the use of ancient songs—the singing the hallel, by Christ and his apostles, is merely gratuitous: not even *probable*; and, if it were sung, it would neither disprove the use of others, nor establish the permanent obligation of using it, any more than the observance of the passover, with which it was connected, would establish that rite, pp. 51-54. The Corinthians, and other churches, sung psalms of their own composition—56-59. We think also it has been shown, that the apostle intends by the word of Christ, the gospel he, and the other apostles, had preached. In addition to what has been said, pp. 59-65, we may mention Paul's charge to Timothy, where although he commends him for

his *knowledge of the scriptures*, yet directs him *especially to the gospel he had taught him*. “Hold fast,” says he, “the form of sound words, which *thou hast heard of me*, in faith and love which is in Christ Jesus.” 2 Tim. i. 13. Again—“And the things which *thou hast heard of me* among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.” 2 Tim. ii. 2. Once more—“But continue thou in the thing which thou hast learned, and hast been assured of, *knowing of whom thou hast learned them*.” 2. Tim. iii. 14. Here then, the apostle directs Timothy to the gospel he had received from himself; and is it probable he intended a different, or better rule, to the Ephesians and Colossians, whom *he instructed*, than to Timothy, who was to be an *instructor*? In fact the apostle, generally, directs those, to whom his epistles are addressed, to the word of the gospel which he preached to them, for the ground of their faith, and the regulation of their practice. And it is abundantly evident, to the unprejudiced mind, that the *word of Christ*, which is to dwell in the saints, as the matter of their songs, is the same as the preached gospel which he had proclaimed according to the command and will of God.

In this place too, I have assigned some reasons, pp. 65–72; why I am fully satisfied that by the terms the apostle employed, of Psalms, Hymns and Spiritual songs, he did not design a confinement to the former, or any particular system of songs. The weight of these arguments, every reader must estimate for himself. To me they appear conclusive.

It is next proved, as I think, that doing these things in the *name* of our Lord Jesus Christ, really intends something more, than any ancient rites, or prophesies, or songs, will express, pp. 72–84. Here indeed I consider the *weight* of the question to lie; for, if the opinion I have given on this subject, is sustained by the arguments and evidence, it must be, not merely the *privilege*, but the *indispensable duty* of the present dispensation, to offer up praises in the manner for which we have contended. Indeed I have thought it not a little strange, that it should *ever* have been supposed, that in our nearest approaches to God, we are *confined to an acknowledgment of all the peculiarities*

of an abolished ritual, without being allowed to express *one of the peculiarities* of the present dispensation. The character of God, the doctrines of grace, and the workings of the human will, require little change of expression; but, why those things, that are *peculiar* to the present state of the church, should be neglected, while ancient *peculiarities* are recognised, I am utterly unable to see, or comprehend.

In the fourth chapter, pp. 84-117, it has been attempted to give a more enlarged view of ancient history, on this subject, than has been offered before; and, unless I greatly mistake, it has been established, by incontrovertible evidence, that not only after, but even during the age of the apostles, hymns of human composition, were used in the church, which appears, if there were any remaining doubt, to establish our explanation of the apostle's language. We have detected a number of *mistakes*, of our author, about the practices of those times, and still more palpable ones, about our arguments and conclusions, and other matters of fact.

The history of the modern church, in relation to her psalmody and versions, will, I apprehend, afford new information to a good many readers. The idea indeed was cherished, of making both the ancient and modern histories larger, but this work, although in a very close letter, began to swell very much, and I have thought what is here afforded will be sufficient. Of the weight of these arguments, either separate or together, the reader must judge. If they are inapplicable, or weak, they are of course to be rejected. If they have opposed no weight to the writings of Mr. M'M. and his friends, *their* sentiments must be established, unless better arguments are found, and we must confine ourselves to the songs of the former dispensation, or rather to the version of Rouse; for although Mr. M'M. says it is *imperfect* and *might be mended*, he also says it is *in vain to expect a better*. If, however, I have proved the different propositions I have advanced, and particularly those discussed in the third chapter, and the beginning of the fourth, our *duty*, as well as our privilege, can no longer be questionable.

Had it not been the *unauthorised* statements in the Apology, of *plagiarism* and *enmity* to the Psalms of David,

this book would not have been written. However much such a work was wanted, at the present time, I had no wish to obtrude myself upon the public, or to encounter a pen nibbed for the immolation of character. Having, however, repelled these slanders, I cannot anticipate any thing our author can say, that will induce a reply. My mind is fixed, never again to reply for the same purpose which produced the present attempt: but whether any, or what other circumstances may produce such a result, I know not.

With respect to the Apology, I do not, if I know any thing of the workings of my own mind, say it from any feeling of resentment, but from a satisfactory conviction of its truth, that I have never read any work, on religious controversy, containing such a tissue of abuse, and misrepresentation, as is presented in that book. However contemptible, too, I may appear to its author, I would not be the writer of it for all the literary honours he will ever wear—no, not for all the laurels that ever entwined the brows of a book-maker.

Perhaps the reader may think me sometimes too severe, and he may be correct: but, while I admit that the whole truth ought not always to be expressed, I have not expressed one sentiment, in principle, nor stated one circumstance as a matter of fact, of which I am not fully persuaded. Having, however, taken my leave of the Apology, I have a few words for the reader, before we part.

Although there were peculiar circumstances, which brought the author before the public, it will be seen, that these take up but a small portion of the work. I have made it my business, as I apprehend it to be my duty, to defend the reputation of others, and to oppose the unfair influence, that has been exerted, to destroy their reputation, and their writings. As these things have not belonged to the subject, I have kept them by themselves, and have attempted to turn the reader's attention from them, to the real question before us, which has been so artfully avoided. The reader then will please to examine with care the third, and the beginning of the fourth chapters. My opinion, of course, is, that there is much weight in the other parts, but, as repeatedly stated, I view this as our *strong hold*. Should the reader believe with me—he will then see the

obligation he is under, of presenting a New Testament song, in the *very name* of that Saviour, in whom he professes to believe—he will see, that he is required to be as explicit, in that act of worship, as in any other. It is not required, as some state, that he should throw aside the Old Testament, or its songs; but it is required, that he should sing the New, and the triumphs which it unfolds.

In many places, your pastors have to do as the apostles did with the believing Jews, in weaning them from their beggarly elements, in a gradual manner. But wherever they are disposed to honour the Son, even as they honour the Father, they are, we think, required to unite their hearts, and their voices in a *New song* of exulting praise, to HIM that sitteth on the throne, and also to the LAMB.

Although, therefore, there has been a great deal too much personality, in these discussions, you will perceive that it is not an individual, but a general concern—you will see, that it involves the privilege, the duty, and consequently the interest, of the church of God—that it puts to you, at once, the interesting and important question, whether “*By him* you will offer the sacrifice of praise to God continually, that is the *fruit of your lips*, giving thanks to his *name*”—and whether, you will “do all in the *name* of our Lord Jesus, giving thanks to God and the Father *by him*.”

You will see, that I have not undertaken the defence of any particular version of Psalmody. My own opinion is, that we have not yet that version, we ought to have, and were it of any use, I would say, if a version were selected with care, from all those extant, by sound divines, of learning and taste, and a collection of hymns formed in the same manner, the prospect of this part of worship being conducted with more advantage to the church; would be greatly increased. Until something of that kind is accomplished, we must use those we have; and for all the errors the most vigilant enemies of Watts have discovered, I do not see the danger of using it. Of that in common use, I have only finally to say, that many of the old psalms, are well executed, nor do I expect to see them much, if any thing improved—of a number of others, it is acknowledged, that obsolete words, and the violation of the rules of prosody, render the language obscure, and the metre

limping—and as to the ceremonial peculiarities, I have given my opinion more at large. Indeed, I think we have a right to take it somewhat hard, to be accused of *enmity* to these psalms, while admitting their divine authority—and appealing to them as the word of God, only because we *cannot* say they are fitted for a particular purpose in his worship, in the present circumstances of the church. All these things however are now left to the candid consideration of the reader. Let him assure his own heart of his duty before God, and, above all, let him endeavour to realize an interest in that Redeemer, whose praise it is our wish to promote. The times are big with events—the church will soon put on her beautiful garments—her children will soon see eye to eye—her songs of praise will then fill every mouth, and warm every heart—and her “headstone will be brought home with rejoicing, crying grace grace unto it.”

But while we anticipate with delight the days of Zion’s meridian glory—co-operate in the adoption and application of means “to hasten it in its time”—and unite in the praises of her glorified Redeemer—let us not forget that these external expressions will avail us little, unless we have “*prepared our hearts to seek God, the Lord of our fathers.*” But, if our hearts be thus prepared, we will not only be enabled to unite in a song of triumphant praise, to him,

Who “comes to make his blessings flow,
Far as the curse is found;”

but when he shall “appear the second time without sin unto salvation”—when “he comes in the clouds and every eye shall see him,” we will be ready to unite with the full choir of angels and glorified spirits, in celestial, appropriate and eternal praises. May this be the happy portion of the writer and of every reader—**AMEN.**

Advertisement.

IN this age of *apologies*, the author of the present treatise, in justice to himself, thinks one due to his literary friends. Having had this work in view for some time, and being frequently urged by several of his brethren, whose opinions he felt himself bound to respect, he made arrangements for its execution; at least, so far as he thought expedient, until the prospect of patronage would be in some measure ascertained. When proposals were issued, it soon appeared that considerable solicitude was felt, and expressed in different places for the publication, and the author was urged to hasten it. At this time, however, he had resolved on an entire change in the form of his book; a change which rendered all he had before written entirely useless, except so far as it had tended to familiarize his mind to the subject. The printer commenced as soon as a few sheets of manuscript were afforded, and the author was obliged *literally and truly* to write *cum calamo currente*, and the corrections consisted in a hasty revision, scoring some words and interlining others. Had it not been for these circumstances, the language would have been considerably improved—some repetitions would have been avoided—and the arguments would have been *better wrought*. The distance, too, of eight miles between the study and the press, was an additional inconvenience; for, by attending, three times in the week, to review the proof sheets, his attention was so much divided, between these and the preparation of the manuscript, that neither received that attention that was necessary to correct execution. Yet, with all these *drawbacks*, the information, arguments, and evidence, the book contains, although more diffuse than was designed, is laid before the public, with a degree of confidence in their weight, correctness, and application, which the author does not affect to conceal. To his brethren, indeed, and men of extensive reading, the information may not be important; but his readers, generally, will be found in a different class of society, and he hopes they will not have cause to regret the expense of purchase, or the trouble of perusal.

ERRATA.

There are a number of errors in punctuation and otherwise, which, as they do not materially affect the sense, it is not thought necessary to notice. The following, however, being of more importance, the reader will please to notice and correct them.

Page 15 line 18—the quotation begins at “*said*.”

“ 25—opposite the dates 2961, 1043, for 86 read 96.

“ 26—opposite 3459, 545, Ps. 106, read *When David brought up the Ark, &c.*

“ 28 line 5 from the bottom—for 11 read 4.

“ 48 “ 20 for *principle* read *practice*.

“ 57 “ 2 (in some copies) for *prophets* read *prophetes*.

“ 58 “ 2 from the bottom (in some copies)—for *Phophesy* read *Prophecy*.

“ 63 “ 8 for *N. of E.* read *N. of W.*

“ 77 “ 3 for 32 read 22.

“ — “ 21—for 25 read 35.

“ 120 “ 34—for *Hulin* read *Huglin*.

“ 121 “ 22—for *translation* read *translators*.

“ 135 “ 18—*and who does not*, should be enclosed in parenthesis, with a note of interrogation after it.

“ 136 “ 13 from the bottom—before the word *lagging* insert *young*.













